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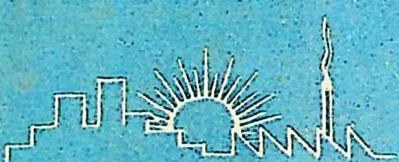

Swami Madhavtirtha

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A Guide for Rising Countries

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Swami Madhavtirtha
(President of the first session of
all Religions Conference held
in Ahmedabad in April 1947)

PRICE 1-8-0

Available from
Sandesh Karyalaya
Ghee-kanta Road, Ahmedabad.

Printed by Shantilal Vadilal Shah for "The Sandesh
Ltd." at the Gujarat Printing Press, Ghee Kanta
Road, Opp. Pittalia Bamba, Ahmedabad,

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INDEX.

Introduction :- 9

Chapter. Subject. Page.

1. Present Education. 1
2. Life and religion. 17
3. Self realisation. 42
4. The Mystic Light. 54
5. Yoga and Vedant. 61
6. Ajatvad (The theory of non-creation) 75
7. Modern Science and the Theory of non-creation. 86
8. History and Geography. 101
9. Scientific Law of Karma. 123
10. Open letter to H. E. M. A. Jinnah, Governor-general of Pakistan. ... 150 to 159
11. Mahatma Gandhi's life and teaching. .. 160

ERRATA

Page	Line	Incorrect	Correct
15	16	World	Would
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57	25	oses	loses
58	17	Similarty	Similarly
65	last	into i	into it
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A. S.

INTRODUCTION

A good culture can be defined as that which would give clear ideas on the following four important subjects:—

1. How to prevent a man from immorality;
2. How to make him moral;
3. By what methods a man can realise his own self;
4. In what way, the Absolute and the universal truth can be realised.

The first two points are briefly dealt with in the first chapter of this book. The third point is treated in chapters 2, 3 and 4. The last subject is given in the remaining chapters. In the tenth chapter, there is an open letter written to H. E. M. A. Jinnah about higher culture.

Our present culture is in such a confused state that many persons have no clear conception re. true knowledge and true happiness. With regard to morality also our present culture fails to give a formula or formulas which may be suitable for different kinds of men in different stations of life. The problem of ethics, regarding the best intellectual argument for a satisfactory human relationship has already engaged the attention of some of the most eminent scientists and philosophers of the World. Present education fails us at the critical moments of our complex life.

Some of our social and political conventions and moral customs lag behind the spirit of man. Consequently, they are often a burden to those who are ahead of their times. Our outlook on life should not be limited to a consideration of a man's economic and political life only which requires some kind of self–assertion. Self–assertion or national egoism may be right for a primitive man. It becomes wrong and superfluous when man returns to a greater unity where the law of his life should be renunciation, self–surrender and service.

Customs are relative but because they are customs and have received the sanction of the existing society we forget their relativity and look upon them as absolutely true. True morality must be able to transcend itself in due course otherwise we shall always be living in a man-sized world without obtaining a greater outlook.

It is therefore suggested that the following subjects should be introduced in the educational curriculum of all countries with a view, not only to developing practical moral character but bringing about essential unity of all religions and finding out guiding lines for true knowledge and true happiness. :-

(a) In primary standards, short biography of the founders of the principal religions of the world.

(b) In middle schools, common moral teachings selected from the writings of eminents saints and classical religious books.

(c) In high schools and colleges, common higher religious teachings and philosophy selected from the writings of eminent saints and classical religious books.

Human life is not completed by securing mere social happiness. In sense perception and sense enjoyment, all the higher aspects and dimensions of reality are as it were, unconsciously extinguished and this is the reason for their perspective limitations.

Man is not created simply to become a moral labourer. Ordinary consciousness is full of mistakes. It works with a sense of separateness even in the field of morality. How small a place in the life of an average social worker or a political worker is occupied by the thought of truth or quest of truth ? A moral organism very often continues to be external in its methods, more intent upon status and self-preservantion than on growth and self-perfection.

A true culture enables us to overcome the otherness completely. Every existing system of ethics, therefore, proves in application unworkable or is in fact a constant falling short of the absolute standard which the ideal demands. Let us, therefore, attempt plain living and high thinking. There is no true freedom even in those countries which are politically free. They are not free from wants, they are not free from fears. Fears cannot be removed unless desires are controlled. Giving a man the power to vote does not make him a better man. The following are some of the curses of the political system now followed in many countries :–

(a) Their driving force is more effective for winning votes than for wisdom.

(b) A fool has power to give one vote and a wise man has also power to give one vote.

(c) A member of parliament is elected by he votes of those who are less wise than he is.

(d) All knowledge that they give to the people concerns the world and not soul or God, Multiplication of objective knowledge brings multiplication of desires and fears.

If fears and desires heve to be conquered, one must approach those saints who by plain living and high thinking have conquered them. The reforms which do not not show to the people a true direction of true happiness are not true reforms.

The World is one family and its brotherhood should be based on heart and mind and not on chains and fears. But this requires a great change in the educational methods in all countries. The inner phychological chaos must be conquered before conquering the outer political chaos. The last two wars have exposed the weakness of many Governments in their economic life and in their methods of education.

Nations like individuals can progress not by what they acquire but chiefly by what they resign for the sake of others. Besides, if education is to promote social good, we must first define what is the best social good. Human desire to day is equipped with the mighty power of modern science and industry yet it is uninstructed concerning the source and path of true value. All nations must have clear ideas on the nature of values to be derived from the human life. Our inner nature is the progressive expression of the eternal spirit and is too complex a power to be tied down by a single dominant mental or moral principle. Sooner or later, by any means, the ego will have to be merged in the One who is all. In that unity only can we find the true meaning of human life. The British Premier Mr. Attley rightly says, "Since wars begin in the minds of men, it is in the minds of men that real peace must be constructed."

The problem of arranging modern knowledge according to some intelligible plan which may help a student to obtain a real sense of the meaning of life as a whole calls for fresh consideration of the purpose of learning. It is therefore necessary to acquire more knowledge concerning the working of the mind with a view to the realisation of the spirit. It is not easy to remove lust, anger and jealousy (which are the chief causes of war) without right culture in all nations.

But man should not be the only subject of study. A pure heart of man should be treated as an instrument for the study of the whole universe. Therefore a proper study of philosophy is a higher study than the study of social or political science. That kind of life which is beyond the touch and influence of time is considered by the saints and the sages of the world as a true spiritual realisation.

A higher culture teaches a man to distrust the testimony of his senses. The world contains infinite possibility at every point. Higher thinking will disclose the fact that everything is alive, that all things live, think, feel and can speak to us.

A man who has no ideal will find himself in the back waters of life. He will fight with results leaving the causes untouched. The true goal of life must always be kept before the minds of the leaders of men.

The signs of a wise man are different. He blames none, he praises none, he accuses none, he complains of none, he never speaks of himself as being something. This condition of mind cannot be realised without a high culture. This book represents a very small attempt to draw attention of the people in this direction.

The law which governs a spiritual act has nothing in common with laws characterising natural facts or ordinary customs. The touchstone of reality is in ourselves. A wise man is able to embrace the not-self as easily as he will embrace the self. He is able to realise the idealistic conception of all things and events and therefore is able to enjoy a wholeness which cannot be had by other means.

The element of coursencss in life is not in life but in a man's false interpretation of life. It is the spatialising activity of the mind which generates multiplicity. It is also the mind that creates erroneous divisions of time in the all absolute eternity. Only spiritual knowledge brings out true unity amongst apparent divisions. Some of the methods for the attainment of true unity are given in the pages which follow.

Political knowledge keeps a man bound to history and geography. A good cultural knowledge takes him beyond history and geography. Therefore, Brahmins or cultural classes have been given prior position in the Indian society and military class has been put in the second position. Pakistan really means a place of residence for those who are pure in heart i. e. Pak. It is a new experiment near India. The whole world is now looking out to see what sort of culture is to come out from the Pakistan provinces.

About 100 years back, Hindus and Muslims were taking part in each others religious festivals. In the Punjab and the Bengal their dress is very similar, they speak the same language. Even today some muslim saints have Hindu disciples and Hindu saints have muslim disciples. This shows that when it is a question of higher culture, communal divisions automatically disappear.

On the Western side, we have three great religions viz. Christianity, Judaism and Mahomedanism which in their present form show signs of violence. On the eastern side, we have three great religions viz. Hinduism, Buddhism and Jainism which believe in non–violence. The Western nations have made scientific discoveries which are misapplied for the destruction of men. On the other hand, in the East Mahatma Gandhi has prepared some good forces for the uplift of humanity but as we have now a mixture of cultures, the good forces, are very often defeated. In the West and the East men will continue to commit atrocities as long as they will continue to believe in absurdities.

The Christian idea of heaven is a condition in which we shall all love one another, the Hindu idea makes it a condition in which we shall not only love one another but we shall all be one another. This is because the Christians have religion only and no adequate philosophy. We have now to see what sort of heaven, the Pakistan provinces are going to place before the world.

To give the human mind, a right direction in thinking, which it shall retain for ages is the rare prerogative of a few good leaders of humanity. Every nation must have some high ideal to follow otherwise what it will teach will be pointless and useless and this ideal must be such that a man may be able to remove his imperfections and rise towards perfection. This requires a great control over the senses, without which higher culture is not possible.

I hope that this small book on higher culture will serve as a guide for all rising countries.

Vedant Ashrama
Post-Valad
Ahmedabad—Prantij Rly.
(India)
1-6-1947

Swami Madhavtirtha

Swami Madhavtirtha

CHAPTER I.

Present Education.

ALL life is guided by knowledge. If our knowledge is true, our life is properly regulated. If our knowledge is not true, our life is drifted here and there without any definite aim, and we accept as correct what others say even if they may be moving in ignorance.

We must, therefore, first inquire whether the knowledge which we have acquired is true knowledge and whether there is any fault therein, also from whom we have acquired that knowledge. We must also try to find out how much we do not know, what we do not know and why we do not know.

The result of the above inquiry will be that the man will know that he does not know himself, and as he does not know himself, he cannot know others and the world correctly. "Know thyself first". are the three important words worth remembering before beginning any sound and true education.

In the present educational system, almost in all countries, values are in a confused state. If we ask a student what is his aim in life, he is unable to answer at once or generally thinks that the human life is meant for enjoyment of pleasures of senses by any means, and he should help others to enjoy the same. He generally denies everything that does not satisfy the evidence of the senses. Such education is not soul-elevating and keeps a student in ignorance. It does not help him to think rightly. Most of the knowledge given to him concerns the world and not soul or God. Even where as in some schools, religious instructions are given, they are not given by the right kind of teachers and they are not learnt with necessary zeal by the right type of students. Besides, there is always the difficulty of finding suitable religious text books for students of different religions studying in the same class. Our culture has become too complicated. The last two Wars have been the result of a bad culture and were the disappointment of the hopes and expectations of the Ages. The madness of some of the Nations to acquire more power and more wealth without sufficient moral and religious basis is ruining their cultures. In their love of material things, they have forgotten to love human beings. They have increased their wants beyond limits; and to satisfy these wants, they commit innumerable sins. Multiplications of objective knowledge results in multiplication of desires and fears. Desires and fears are the two enemies of true happiness. The latest requirements of the modern man are freedom from fear, freedom from want, freedom of speech, freedom in religious belief and sufficient leisure for spiritual development. But fear and want have intimate relation with desires. If desires cannot be controlled, fear and want also cannot be controled and vice versa To bring necessary control over desires, there must be right kind of education. Desires and fears will arrise so long as a man thinks himself to be the senses and the body. Let us put some plain questions as follows and see what answers we get :–

Question :– Why does a man want money ?

Answer :– He wants to maintain his family.

Question :– Why does he want his family ?

Answer :– Because he wants the happiness resulting from his wife and children.

Question :– Why does he want the happiness of his wife and children ?

Answer :– Because he has no knowledge of any superior happiness.

Question :– What is true happiness ?

Answer :– Real happiness comes with wholeness of life. (यो वै भूमा तत्सुखम्).

True happiness can be obtained only by diverting our intelligence towards the soul, and although the process may appear difficult in beginning, the result will be full of Bliss. Moreover, sensual happiness is that which gives good taste only in the beginning but in the end it works like a poison. A still lower kind of happiness results from inertia, dullness and sleep and creates a confusion of values.

Education should be for a full life, not for mere livlihood. If human beings are the materials on which education has to work, we must first know what is a human being. He is not a mere body nor a mere mind. He has also a soul.

Religion has a place in human life so long as the fear of death is a common anxiety. Religion does not lead a man into more and more sensual pleasures but advises him to control his senses and find the Truth. Religion can also control the increasing population.

An active man has no time for spiritual meditation. He who is absorbed in duties of immediate urgency feels not the goad to discern the truth which transcends the present moment. The sages or seers of eternal truths avoided crowded centres of life and lived mostly in forests and on river banks. This love of seclusion has crystalised in India into the intinct of touchability and untouchability.

There are mainly three great desires in the human life as follows:—

1. The desire for a family. (पुत्रेषणा)
2. The desire for money. (वित्तेषणा)
3. The desire for oneself to be considered as a great man. (लोकेषणां)

When intelligence is only partial, immature and incomplete, it teaches man to be cunning, selfish and materialistic. When full, mature and complete, it teaches him wisdom, selflessness and truth. The conflict in life is not only between good and evil but also between knowledge and ignorance.

Many persons have experienced how difficult it is to conquer lust, anger, jealousy aud egoism. In a Nation where lust is not conquered, there is a large increase in population; and where anger and jealousy are not conquered, there is a regular repeatation of Wars. It is said in a proverb that ten saints can sleep comfortably under one carpet but the wealth of the whole world will not be sufficient for two selfish rulers.

No educational system can be perfect unless it can teach the students how to control themselves. No educational system can do its duty to society or its pupils if it has not a clear perception of what it is aiming at and what it is setting out to teach, otherwise what it will teach will be both pointless and wasteful. Dharma or Duty means regulation of life to a cosmic end or purpose. The education which is now given in many countries hammers into the heads of the students, lies, illusions and darkness. The students do not know who they really are till the end of their lives. In having to spend a large part of their life for bread, they have not sufficient time for meditation and spiritual culture. They fail to discriminate between temporary and eternal values. They are bound to the chains of their own fears and suspicions and to a routine life which shuts them from realising their own spiritual reality. If one wants to have clear ideas as to what is true knowledge and what is erroneous knowledge, Lord Shri Krishna describes it in the Gita as follows :–

1. That is true knowledge by which we can see the one formless, undivided spirit in all bodies; (18-20).
2. The knowledge by which we see different souls in different bodies is false knowledge (18-21).
3. The knowledge which keeps us attached to a work without knowing its meaning and which does not lead us to truth and makes us small is still greater falsehood (18–22).

In the Ancient Indian educational system, special care was taken to teach first what was necessary for improving the moral and religious standard of the masses. True religion is that by which man is bound to his inner spiritual reality. If a man is not spiritually fit, he falls an easy prey to worldly temptations and desires. If the motive of Religion is not properly understood, and the teaching is misused, religion becomes a means for mutual hatred instead of becoming a means for universal brother-hood. A man should learn to be a king over himself before he can be a king over others.

The size of the objective world or its resplendant glory is as nothing to man in comparison with one true notion or one act of kindness. Every nation should try to improve their culture instead of trying expand their Country. A swaraj without proper culture has no value.

Science also if well used, may be very useful to humanity. If not, it may demoralise and also destroy the whole human race. The light which is released from an electron in an Atom travels at the rate of more than 186000 miles per second. The circumference of our earth is only 25000 miles. If, therefore, the scientific knowledge is misused and new kinds of atomic bombs are manufactured and if their power is not properly controlled, the population of the whole earth may be destroyed within few minutes. By right culture we may bring heaven on earth. By wrong culture we may make our world a lunatic asylum. A great city is not that where there are great buildings or where great physical scientific discoveries are made but where there are wise men or great saints, even if they may be living in a few small huts.

Very few persons can conquer all the desires in the early part of their life. This difficulty was perceived by the ancient sages of India. In order to overcome this difficulty, the sages have organised the Varna System for the social culture. Those persons who were able to keep the greatest self-control over the senses and who saw all living beings as their own self were called Brahmins. They were paid highest respect in the society. Those who had acquired somewhat less control than the Brahmins were called Kshatriyas or the warriors. They were ready to give their lives for their country but they could not see the people of other nations as their own. Those who had still less control were called Vaisyas or merchants and those who had no self-control were called Shudras or servants. Thus it was on the basis of self-control that the caste system was organised.

For individual culture, we had the Ashram system. There were four Ashrams or stages of life as follows:-

1. Brahmacharya Ashram or the period of celibate life.
2. Grahstha Ashram or the period of married life.

3. Vanprastha Ashram or the period of semi-retired life.
4. Sanyas Ashram or the period of life completely dedicated to spiritual experience.

Each Ashram has its rules of conduct. No Hindu can remain without any Ashram. He must belong to one of the Ashrams, and follow its rules. The rules are so made as to cultivate gradually more and more self-control. In the first period, the student is taught what the temporary and what the eternal values of life are and how to acquire them. The second period is meant for gradually controlling the lower desires. The third period is ment for preparation for a spiritual life and the last period is meant to settle down in the spiritual life and to make it normal. We cannot fix same kind of duties for every man, but every man should perform his duty in the same spirit of dedication and selflessness. The spirit with which a work is done gives the key to the motive therein.

Today the Varnashram is less in evidence than the domination of the castes. Everybody wants to live for the caste but not for the whole which Varnashram demands.

When the average human life ran to 100 years, each pertod was divided into 25 years bút in modern times owing to the bad nourishment which the people are getting and the loss of self-control due to erroneous education, the period of human life may be put to the maximum of sixty years which can be divided as follows:–

First 20 years for the celibate life

Second 20 years for the married life for gradually bringing the senses under control.

A third period of 10 years should be reserved for semi–retired life and the last period for the Sanyas Ashram, i. e. for whole and undivided attention being given to the spiritual life.

The above system is meant to cultivate self–control gradually and to impart right type of knowledge. But there are a few exceptional cases of men who have acquired the greatest control over their senses from the beginning of their life and who have given the whole of their life to the spiritual ideal. A few amongst these reach a high standard of spiritual realisation. They are called अतिवर्णाश्रमी i. e. transcending all the above orders.

The Soviet Social System as now practised in Russia for social and individual welfare has attracted the attention of some of the leaders of other nations.. That system has some advantages over the Capitalistic system as will be seen from the following brief summary of their rules :–

1. The Right to work, the right to adequate pay for work, the right to rest and leisure after work, the right to health and to the services which maintain health, the right to full security in sickness, in incapacity and in old age. Service to the whole was to be the main spring of industry.
2. The land, the various sources of power and the productive machines must be in the possession of the people and their representatives.
3. Freedom to have as many children as one chooses. Large families will receive special money grants.
4. From each according to his ability to each according to his work or according to his need.

The above rules are good for economic reconstruction which is also one of the principal necessities of life, but man is not made for bread alone. Therefore, Russia is now attempting to improve moral culture by:—

(a) Separating the education classes for male and female students.

(b) Freedom is being given to everyone to follow his religion.

(c) Females are advised to give more attention to household duties than to politics etc.

A real cultural life helps a man to know himself and to see himself in all living beings. A nation or an individual who has to devote the best part of his time in political matter is in a wrong position. It does not get sufficient time to rise in high culture. The only remedy is to have one Government for the whole world. Then only economics and politics will be simplified and men will get sufficient leisure for spiritual development. Economics depend on morality and morality depends on right culture. Right culture can be given to the people only if we have one Government for the whole world; and the sooner it is attempted, the better for all the concerned. To be wise in time is the highest wisdom. If nations will nor learn this wisdom, God will teach them through sorrow. If a nation has to spend much in maintaining a large army, it cannot spend liberally on education.

If one has to decide which kind of life is better, the follwing gradation will give a clear idea:–

(a) Living beings are better than stones;

(b) Among the living beings, human beings are better.

(c) Out of human beings, those who are trying to acquire Self–knowledge are better;

(d) Out of those under (c), those who have realised their self are better.

(e) Out of these, those who see GOD everywhere and who are firmly fixed in soul or God are better.

(f) There is no life higher than the last one.

The western Social system stops at the service of A, B or sometimes C. The Indian Social system gives more respect to those who are in class D and E..

It is necessary to protect human nature from vice and error. It is necessary to teach the youths of all countries the need of love and compassion. If we take away love and justice from human organisation,. what are the kingdoms of the earth except great bands of liars and robbers.

We require a large number of saints having universal vision, courage and generosity to guide the political leaders. We want more saints to remove the present phychological chaos from humanity. Truth and justice must become an organic part of our every day life. Man is made for peace and knowledge. The true history of India has for its landmarks not wars and emperors but saints and scriptures.

Substituattion of a national ego for the individual ega will not remove all the evils of a nation. Spiritual equality is born of freedom from egoity and consequent perception of everything in its proper perspective and in its inmost essentiality. Spirituality is responsivness to a wider life. The real cause of sin and suffering is due to a man's subjection to the cravings and the desires of the lower nature and this is due to ignorance.

The real conflict in life is not between class and class but between the higher nature of man and the lower nature. In this fight, spiritual weapons are useful.

The main purpose of philosophy is to overcome the otherness. This can be done partly through service, through charity, by helping the weak and by giving them necessities of life when possible. But the otherness will be entirely overcome by love and knowledge. The labour class can overcome the otherness through service, the merchant class by charity and philonthropy, the warrior class by protecting the weak and the educated class by love and knowledge or all these may be combined to suit the occasion.

In anyway we must cultivate oneness which is equal to wholeness. We must preach and speak about wholeness in every day affairs of our ife and advertise its usefulness. We must pass from the whole of today to the whole of to-morrow. It is a difficult process but there is no other sure remedy to improve the life of humanity. Thinking and acting in terms of divisions will leave some tension unsolved somewhere and that will give rise to wars and untold miseries. Therefore, wholeness must be the law for a better life. Giving a man the power to vote does not make him a better man. In the present political system, a fool has power to give one vote and a wise man has also power to give one vote. In the ancient Indian System, when life was simple and the education was soul-elevating, we had wise kings as rulers. They were keeping saints as their edvisers and people respected the opinion of the saints. People used to give the title of गोब्राह्मण प्रतिपाळ. ie. protector of Cows and Saints, to the kings. His Highness and His Excellency really mean those in whom God's highness can be found.

Cows and Saints take the least and give the most. Therefore these should be helped by the State if society is to be improved.

Common persons generally imitate the lives of those who are generally praised in a society. If in any society or in any nation politicians and wealthy men are more respected, students will like to be politicians or they will learn to acquire more wealth. If public service is respected, people world like to be public servants. If saints are more respected in any country, the people of that country will understand a saintly life as the ideal life.

Fortunately, in India, saints are still respected. They hold a high place in the hearts of the people. They teach that the pleasure that we taste in life is not really from the things. If it is from things, it must be more when one has more things and less and none when he has none, but such is not the case. The rich who have an abundnce of things are not more happy; nor are the poor (who have little) exactly unhappy; and all alike if and when they get sound dreamless sleep are supremely happy. In that condition there are no things and yet all love it because all are happy therein. Therefore, happiness is something belonging to our own inner nature.

CHAPTER II

Life and Religion.

THE main purpose of religion is to lead a man from falsehood towards truth, from ignorance to knowledge and from misery to eternal peace. This work cannot be done only by the political leaders. Only religion teaches a man to think the best and live the best.

Before a man rises to perfection, he has to overcome many obstacles. He is obliged to live with other persons who have not yet developed a cultural life. Social life very often becomes a burden to those who want to advance culturally. A real cultural life creates a great change of consciousness of such a kind that a man takes a sure step forward in the spiritual evolution of his nature of a higher kind and completeness then what would take place if an animal were to be transformed into a man. Animal love forces one to seek pleasures of the senses and physical comforts. Physical comforts may be necessary to some extent but they should not result in too much attachment to the body. The nature of love is to attract. If love is not guided by right consciousness, it will attract baser things. The commercial spirit of many modern men has blinded their eyes with a veil of worldliness and with shopkeeper's love. They do not understand the true spirit of love. Divine love brings non-attachment to sensual pleasures and enjoyments. Divine love straightens out all crookedness of heart and destroys the germs of vanity and self–conceit.

Before we want to do something, we must try to find out what kind of life we want to lead. Unless the goal of life is properly thought out, life will be dragged here and there without being led to a sure and pure goal. At present commercial culture is slowly disappearing and labour culture is trying to take its place. In such transition period, it is very necessary that a man should be able to have a clear idea as to the goal of a good cultural life. If ego becomes very assertive, it may accept a false goal as a true goal. When population increases, and many persons are on the wrong path, it becomes more difficult to find the right way to progress. Many persons take the means for the end and therefore make no progress. It is therefore, necessary to discriminate between the temporal values and eternal values of life. For this purpose, we must have a calm mind. It is a matter of common experience that a person who is violently disturbed by some emotion does not perceive some things which are perceived by a quiet mind and perceives certain things which are not helpful in his progress. What we know depends on what we choose to make ourselves. Knowledge is a function of being When there is a change in the being of the knower, there is a corresponding change in the nature and amount of knowing and vice versa. Mistakes made by intelligence can be corrected only by right thinking and mistakes made by emotions can be removed by control over the senses. It is, therefore, necessary to know something worth knowing and also it is necessary to forget something which may be worth forgetting. Life is an Art. Artistic life consists in enjoying something worth enjoying and in renouncing false pleasures. Religion has, therefore, two functions to perform, one, control of senses and the other, giving of true spiritual pleasure.

There has been a new political dawn over Asia and if there comes a new religious dawn over Asia, the eastern light will spread over the whole world. There have been a few conferences of all religions in India but they have not made sufficient progress. The dawn must commence with a Superman. Ordinary religious men are not able to begin a new period. At the same time the public mind must be ready to hear and absorb the message of a Superman.

A divided spirit creates innumerable difficulties. A united spirit will be able to find ways and means to solve the present difficulties through which humanity is passing. The one thing necessary is to help the masses to understand that life is a means and self-realisation is the end. Therefore, life must take a right turn. It should not be completed merely in sensual pleasures. Love and charity may be great creative forces but their finest forms are realised in spiritual wisdom. Spiritual wisdom comes when soul is unfettered and consciousness is uncovered. True delight is not in the achievement of the object but in vital expansion. The more life has its fine relaxation, the more it feels its higher aspect. Life in its higher reaches does not exhibit tension. The free movement of life without resistence is a higher experience which we find only in self-expression. Free expression is higher than free-creation, because free expression meets with no opposition. Philosophical insight comprehends the whole integral life. It is essentially spiritual vision, knowledge and wisdom.

The normal life of man can never fix the same kind of duties for every man though it can urge their performance in the same spirit of dedication and selflessness. The volume and the magnitude of the task are not enough. There must be regulation of life to a cosmic end or purpose.

To be a person is to invite an orientation in space and time. There is some restriction of consciousness. Spirituality is responsiveness to a wider life and therefore transcends human personality. The more the divine nature begins to assert itself in man, the greater becomes the consciousness of mistakes and the harder becomes the struggle. Man has a gross nature and with spiritual awakening, the gross nature fights desparately to maintain its ground. The real joy of life is the joy of appreciating life as a whole. The slightest interval or gap between the subject and object is detrimental to the cause of truth. The idea attains reality when the subject and the object are resolved into the oneness of an all inclusive experience. A sensation seems only externally related to the subject receiving it. Thought, idea, on the otherhand seems to belong to the subject more intimately and permanently. Real sadhana aims at the attainment of a stage where the subject–object division disappears. It is through sadhana that we pass from disharmony to harmony, from multiplicity and variety, to unity and oneness, from a stage of disturbance to a stage of perfect peace.

Life is sadhana and sadhana is life. Sadhana becomes completed when no foreign element, no matter, no "other", remains as an unsolved contradiction or opposition and when the spirit has established its sovereignty not by opposing itself to matter but by resolving matter completely into itself. The ideal state of sidhhi or consummation has been variously described from different points of view as perfect peace, balance, harmony, absolute fearlessness, freedom, liberation etc. and the imperfect state by contrast is represented by such terms as disturbance, disharmony, discord, fearfulness, determinism, bondage etc. The realisaton of Divinity presupposes the elimination of animality; therefore purification forms the essential preliminary to all illumination. There is a great difference between actions which produce desires and those which do not produce desires. The latter are helpful for purification and liberation. Generally actions proceed from desire but they also help to eradicate desires if performed in a disciplined and detached manner. When any object gives its own stamp to the mind and shines alone in the field of consciousness, the subject recedes in the back ground. If proper meditation has to be secured, there must be some sort of removal of the triune division of consciousness into the subject, object and process. In other words, when full realisation comes, there is not the least interval between the subject and the object. Then pure chit shines as the self and does not appear either as the subject or as the object. To know an object as it is related to other objects or to the self, i. e., to know it from a particular standpoint is not to know it thoroughly. This is relative knowledge and not absolute. Therefore, the faintest trace of the consciousness of the not-self orms the greatest impediment to the realisation of the self. Nothing forms an other to the real self. While the self is realised, all not-self disappears.

The term "religion" means "binding again". The tie that indissolubly binds together the finite individual and the Absolute has somehow been apparently lost to the ordinary individual. Religion seeks to re-establish the bond that seems to be lost. The duty of the religious teachers is to train seekers in the art of becoming saints but obviously it can do that only with willing seekers i. e. those who want to be converted and who seek the help of a recognised master. What is wanted is not only more religious men but better religious men. There must be a concerted and long term policy of religious education not only among the young but also among the adults.

As there is one God, so there is one religion. Religion is not a human device for labour–saving or even for increasing the amenities of life. We hear too much of purely materialistic aims. The demand for a higher standard of living is a sorry foundation for good Government. The aim of getting on in the world is an imperfect basis for education. In the present education, there is a weakening of parental authority and responsibility, the decay of the family, the spread of divorce and a loose standard of life. An outlook which is completely materialistic makes an appeal to force and now when science has more and more perfected the weapons of destruction, warfare may come to mean the obliteration of civilization.

The one reality in the world is God who is righteousness; men are accountable to Him for their lives here and that all evil and wickedness will be duly punished here and hereafter. Religious teachers tell the public that man is a spiritual being made in the image of God, helped, sustained and inspired by the Divine spirit. As a spiritual being, there is for man the hope of a spiritual destiny. Force is the weapon of the State, love and knowledge are the weapons of good religion.

Religion tells a man "not to covet or desire other man's goods but to learn and labour truly to get one's own living. A religious man will not fight cr if he is obliged to fight, he will exhibit his humanity even in war and will obey the international laws. Besides, a religious man will use persuation before using force. Force causes bitterness and resentment. Persuation leaves no ill feeling behind.

It is in the atmosphere of freedom that truth can be found. Patiently and faithfully, we must work to learn and to spread the truth. Religion cannot decide the issues of peace and war, rather it should improve our statesmen who would judge the situation as wise and good men.

The sharing of the secrets of Atomic bombs will not ease the situation. The conversion of human souls should be the main concern of every religion. Where there is war, the waste of man power, the waste of resources of all kinds, the dissipation of energy, mental, physical and spiritual, are apparent and in the circumstances of our times amount to a scandal. Many persons are anxious to know whether the world is heading for a new morning or for a deepening night. The world is in need of a kingdom of God, faithful, free and united, holy and without blemish. A serious responsibility rests uponr religious leaders to take the trouble to speak religious truths in a language which ordinary people may be expected to understand through media with which they are in contact and are familiar. A man's relationship with God is indissolubly bound up with his relationship to other beings.

Human relationships have recently moved steadily in the direction of the functional and instrumental and therefore away from the personal; the mechanised passivity of entertainment by the cinema and the radio, the sensaionalism of the press, the unscrupulous manipulative processes of advertisement and propoganda seeking to control public opinion, the placing of female pictures for advertisement where they are not necessary, these terribly affect the habits and responses of men's minds. The coming of the densely populated and highly organised nation state with its increasingly complex machinery of direction and control, have profoundly affected men's lives. A good method for right culture can succeed only through small groups wherein the relationship established will be of a more personal kind. For this purpose, the Indian system of four castes according to the temperament of men is more suitable. In the case of small groups, religious leaders can exercise their influence in a much better way. It can control education and be the chief source of social service. Religion should include within its fold those who are fit to progress. This means, in otherwords, the creation of the Ashram system. Hinduism has survived for thousands of years and although it is affected by the powerful influence of western ideas, it has still retained its power of spiritual growth. It can still fight against the spreading darkness of the world. It declares that a good cultural life does not consist in the abundance of things that a man possesseth. We should keep a limit over the necessities of life, and should be content with them. We should not give importance to a life of luxury which leads us away from God. We should have simple habits and an innocent house life. All men will not speak well of us. It is too much to expect. The criterian of a good life is a life guided with a divine purpose. It cannot be measured by the amount o materialist possession. The second World War has done one thing. It has practically extinguished the well-to-do upper class in many countries. The Universe as a whole is not progressing. Such an idea is non-sense. Progress can only be in part. When the parts have finished their course, they take their place in the eternal order. The humble, meek, merciful, pious and devout souls are everywhere of one religion.

Some of the scientific discoveries have given us a better standard of life but they have not led us to better faith. There has been, on the contrary, a great increase in gambling and in expenditure over those pleasures which cannot be called a good life. Fear of unemployment has been greater than fear of hell. Religious ideas are sometimes broadcasted and heard through radios but they last for few minutes and are preceded or followed by sensual songs. They are not a good substitufe for the hard work of religious teachers who can give a personal touch to the hearers. The teachers' divine inspiration creates more faith. They connot tell the people how to vote but they put them in the right spirit; they try to break the hold which materialism has created in all countries.

If is true that the level of many of the religious teachers and priests is not sufficiently high. They will have to be educated before they undertake their responsible work. They must be loyal to the truth and state the truth. It is a difficult work but a necessary work. Jesus Christ created many christians but another Jesus Christ has not been born from many Christians. Some persons even think that the western nations are sick beyond the hope of recovery. It is now the turn of Asia to rise and to raise others. The principal occupation of the western man until now has been the domination of others. If he wants to improve, he will have to learn to dominate himself and turn towards God. The west has failed because it has neglected the divine purpose in life. It has little time to sit quietly in a room and meditate on God. God wants every part of our life to be capable of expression as worship. Modern civilisation is making that imposible. The distance between different countries is reduced and one nation's culture is being affected by the culture of other nations. In such circumstances, there are advantages as well as disadvantages. We are now in a transitional stage. Morality may increase or immorality may also increase. If we wish to prosper jointly, we must have unbreakable good–will, readiness to see another point of view, willingness to sacrifice one's own interests and a mutual desire to serve. A world brotherhood is our only hope. Many persons still have a wrong view of themselves and a wrong view of the world. The former due to pride, the latter due to ignorance. Ordinary human beings are not souls in a vacum, waiting for religious teachers to convert them. They are husbands, wives, fathers, engineers, doctors, politicians, business men. They have submitted themselves to the pleasures of money, security, love, etc. They are overtaxed. They have no time for higher thinking.

The main message of the Religion to very man is : "Be whole, be a complete person". For this purpose religious education is necessary from the beginning of parenthood and childhood. We must have men who can have a elear idea of what our life is meant for. The future man will have to rise to a supra-national level. There is generally a conflict between our rational self which demands sensual pleasures and our spiritual self which demands freedom from all kinds of bondages and eternal happiness. The image of the world depends on the scale of observation. This is proved by science. It is the scale of observation which creates the phenomena. Therefore, we must give more attention to scientific thinking rather than to scientific facts. The scale of observation depends on man; it is he who creates it. Man must fight with his lower nature in order to prepare the advent of the spiritual being, he is destined to become. Good is that which leads up away from the animal toward spiritual freedom. Evil is that which opposes evolution and draws a man towards beastly attitude. We are generally dominated by the events in which we take part. A good life well-directed towards our perfection if far better than a mediocre goal.

Religion very often finds it difficult to overcome the difficulties created by the immense and rapid development of science and by its increasing prestige. The information furnished by our senses is imperfect, relative and only covers an infinitely small portion of our real universe. To live, to eat, fight and procreate are not the chief aims of a good human life. Man must rise spiritually and when the new spirit is felt, he must accept the spirit as his master even though the master curbs his desires. We want not the survival of the physically fittest but survival of those who have advanced morally and spiritually. A bad education or an education based on false principles leads to disastrous results.

A number of religious schools insist more on history, rites, dogma, than on the real soul of man. They take means for the end. In university curriculums, history books will have to be replaced by others in which truth would be respected, responsibilities established, moral ideas and human dignity taught. The worship of the warrior and tale of his prowess are not important for those who want to rise culturally.

The fight to suppress future wars must be waged in the schools. If this is not done in time, the actual Governments will be responsible for any conflicts that may arise. The bravest man trembles at the thought of what the nature of the conflicts will be. Nothing is easier than to exalt racial or national pride. A man's virgin mind is an ideals soil for the development of any idea, right or wrong. The teaching of history in the whole world has, for a long time, been at fault. It invariably reflects a distinct partiality and it is often based on falsehood or on manipulation of facts and documents, it becomes dangerous because it is absorbed by all youths as a gospel. Later in life they will never forget this first reaction which has become an integral part of their ego. When the average man speaks about freedom, he usually thinks of his own freedom. Only a highly evolved man is willing to defend the liberty of others. Greed, authority, fame are detrimental to the real inner effort towards improvement. They divert our attention from the true aim. If a man is drunk with power, he becomes dangerous to himself and to others. Education given to the students becomes sterile if it is subordinated to selfish sentiments or to the interest of one group. Our education and science will be of no avail if they do not lead man to a better comprehansion of himself, of the meaning of his life and of the resources buried in his inner self.

It is not possible to ask all men to think universally, to consider themselves as elements of humanity as a whole, yet the only salvation for mankind will be found in religion which is the true guide for humanity. Religion teaches man first to find out what he wants and what he ought to want. The present age is such that the rate of social and political changes is so rapid that Religion is not able to overtake and remedy the mistakes committed. Many persons look upon baseness, brutality and violence as quite normal if associated with the nation's cause. In the foreign policy of many nations, the sole end that is persued is the advantage of one's own nation. The state becomes a monstrous slave driver and our inner lives are deadened. What we want is a new generation trained in the ideals of the sacredness and superemacy of spiritual life in the sense of brotherhood of mankind and love and peace. Those who separate themselves from the rest of the world in the name of religion or race, nation or polity are not assisting human evolution but retarding it.

Religion is a way of life to realise absolute values. If the civilisation of a nation does not embody absolute values, its institutions will begin to decay. The character of a civilisation is derived from its conception of the nature of man and his destiny. Present social life has given us means but denied us ends. Human sorrows increase by hard economic laws in times of peace and by aggression and cruelty in times of war. The defeat of the human and moral element is the central weakness of our civilisation. Many of our leaders are not illumined with the Divine light and reflect the earth–born light created by the votes of the majority of ignorant men. Therefore, they lead us to the pit of destruction. Good food, soft cushions and fine clothes are not enough. We must be able to bring unity and a divine purpose in life There must be an end about the finality of knowledge. There is knowledge of an assured and complete type, where the deepest aspirations of our cognitive side are fulfilled. This is called Brahmagnana, the supreme spiritual knowledge. History is an uninterrupted becoming, a ceaseless stream of which no one knows either the beginning or the end. We must, therefore, rise above historical methods. The present historical and economical order makes men unjust and inhuman. While the economic structure is important, it is not the sole reality of society. We must recognise life's spiritual purpose and accept it in our works. The essence of religion consists in man's hold on what is eternal and immanent in all beings.

If people of any country think that it is right for them to propagate their religion at the expense of others through the employment of force, on the ground that theirs is a higher religion, they are guilty of a moral contradiction, since oppression, injustice and cruelty are the very negation of spiritual wisdom and sublimity. Economic freedom, social freedom, political freedom, are means and not ends. Spiritual freedom is the only ultimate and absolute freedom.

It is one of the illusions of modern life to believe that the way to spiritual peace is through material goods. Even if the world becomes an earthly paradise dripping with milk and honey, even if cheap automobiles, aeroplanes, and radios are made accessible to all, we will not have peace of mind or true happiness. Instead of levelling down the structure of society to the standard of the mob, we must raise the mass to the level of true culture. Universal equality does not mean that everything is to be vulgarly equal.

A civilised man differs from the barbarian in his approach to life and truth. Mass propaganda works on the emotions while individual suggestion appeals to intelligence. What we are is the result of what we think. Every individual is in regard to the community as a part to the whole yet he is not subordinate to the community in respect of the whole of himself or all his goods. What we want is not a programme for a party but a way of life for a people, not a new set of adjustments but a new conception of the purpose of life.

When wage—earning becomes the main purpose of life, women also fall in this trap. When women want economic independence and become wage earners, nothing great is likely to be gained. The tasks at home are sufficiently heavy, so that women cannot undertake other occupations without detriment to the work at home. Economic independence must be found for women within the home. This is necessary for the physical part of being. Vital part of our being should also be properly regulated by control of the sex-impulse by gradually increasing the period of celebate life. To use contraceptives is to regard sex as an end in itself and evade the responsibilities associated with it. We should not regard indulgence as an end in itself. Civilisation is man's gradual mastery over savage nature. A nation in which chastity and self-control in sexual matters are widely observed will be a strong and creative nation. The cultural condition of a society rises in exact proportion as it imposes pre-nuptial and post-nuptial restraint upon sextual opportunity. The Hindu religion has taken great care in this respect but the effect of western culture has been such that it has destroyed many of the good habits formed in the Hindu community. Several men have gone mad nationally and socially because of false ideas of right and wrong.

For good ends we must pursue right paths, not wrong ones. We must not accept the view that environment is overpowering and that we are helpless. Life is such that, if we try, much evil can be removed, and some evil will have to be tolerated.

Those who engage in war are not bad men who believe themselves to be doing wrong but good men who are convinced that they are doing right. In a society where power and success are worshipped at the cost of love and wisdom, such inhumanity will flourish. It is obedience to social expectation. Then follows the wholesale massacre of the helpless population. Therefore, in the Hindu social system, Brahmins representing love and wisdom have been placed over the Kshatriyas who represent power. It is difficult to defeat an enemy without learning to hate him with all our soul. If, therefore, society has to be improved, wars will have to be controlled.

The politics of those whose goal is beyond time are always pacific. Mahatma Gandhi wanted to reach God who is beyond time through politics which is within time. The weapon of non–violence will work if the society has reached a high level of culture. Violence requires assertion of the ego and non–violence requires removal of the ego. Man's obsessive consciousness of and insistence on being a separate self is the most formidable obstacle to the unitive knowledge of God. In the present political life, it is difficult to get rid of the ego. The saint undertakes appropriate training of mind and body for love and wisdom just as a soldier takes training for violent warfare. But spiritual training is more difficult than military training. Therefore, we see many good soldiers but few saints. The attempt to impose more unity upon society than its individual members are ready to accept makes it impossible for those individuals to realise their unity with Divine and with one another.

Everything does not possess a history. Certain ideas and certain concepts are ultimate for man. For instance, direct knowledge of eternally complete consciousness is available to cultured human beings at any stage of their development.

Whether society progresses or not depends on the degree to which it helps or hinders individuals in their advance towards self-realisation. To have too much power over one's fellows, to be too rich, to be too violent, too ambitious, all these invite punishment.

At present several national state organisations consider that they have a right and duty to coerce its members, to steal and kill on the largest possible scale. War and the preparation for war are standing temptations to make the present bad. If the kingdom of God is to be attained, the kingdom of the ego must go. Holiness is the total denial of the separative self.

Reading of newspaper dailies and weeklies does not make one a better man. They are written by persons who have no leisure for right thinking. Such reading does not lead to simplicity in life. Where is the need of so much news from abroad when all that concerns life or death is all transacting and at work within us? The twentieth century is, among other things, the age of noise. Physical noise, vital noise, and mental noise are spread out through newspapers in various ways. They create a craving for daily or hourly emotional enemas. The time-bound language of the newspapers is inadequate to give any light for the soul which is timleess. Great Truths do not take hold of the masses who are satisfied with relative things. It is said in the Gita that the task of those whose minds are set on the Unmanifest is the more difficult; for to those who are in the body, the realisation of the Unmanifest is hard. Therefore, the Hindus admit the right of individuals with different Dharmas to worship different aspects or conceptions of the Divine.

The Western idea of progress has before them an evolving God, which has no concern with eternity but with future time. They regard action as an end. They place their happiness in the external environment but the secret of happiness is in the individual's state of mind with regard to the environment.

If most of the men remain ignorant of themselves, it is because self–knowledge requires great self–control, and many are not prepared for it. God is bound to act and pour Himself into man as soon as He will find him ready. People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works would shine forth brightly.

Those religions whose doctrines are least preoccupied with events in time and most concerned with eternity have been the least violent and the most humane in political practice. The progress worship of recent times has on the other hand justified many kinds of inequities on the ground that our supreme good is in future time and any temporal means may be used to achieve that good. Selfishness and partiality are very inhuman and they are base qualities in the things of the world; but in the doctriness of religion, they are of a baser nature. They raise in every section a partial orthodoxy which consists in defending all that it has and condemning all that it has not. Thus every champion is trained up in defence of their own truth, their own learning and their own religious practice. He censures those who belong to a different religious order. But the wise man accepts the essence of different scriptures and sees only the good in all religions.

To pretend to devotion without great humility and renunciation of all worldly tempers is to pretend to impossibilities. Deliverance can only be achieved as a consequence of the intervention of eternity in the temporal domain and eternity cannot intervene unless the individual will makes a creative act of self-denial, thus producing, as it were, a vacum into which eternity can flow. God is never mocked to wrong actions. There are several enthusiastic devotees of same form of political and social idols. Several of them believe that their redemption depends upon material objects. Several moralists also worship their own beliefs, i. e., their own ethical ideals. They treat virtue as an end in itsel and not as the necessary condition of the knowledge and love of God. So long as the attention is fixed on the ego, it cannot be fixed on God. There are several minute dangers even in the path, leading to the Divine. The least reversion of ego-thought, ego-action brings such divine consciousness as the man has attained in the falsehoods of the divided mind. It is only in the imageless contemplation that the soul comes to the unitive knowledge of reality. One must live continuously in the abyss of tha Divine essence and in the nothingness of things. As this is a difficult process, several persons suffer some kind of distractions on path. Every enhancement of the separate personal self produces a corresponding dimunition of that self's awareness of divine Reality. It is absolutely necessary to change our focus of attention. The end of human life is contemplation, or the direct and intuitive awareness of God. Social organisation is good to the extent that it renders contemplation possible for its members,

Real swaraj is that in which there are no others left as our opponents. Such a condition can be obtained in individual life by self-realisation and in the national life by having one Goverment for the whole world. In the individual case, otherness can be fully overcome as there is one self in all. When the self is realised, all not-self disappears.

The realisation of the Absolute is the goal of all religion. But the realisation can be had in two different ways (1) by emphasising the object factor in consciousness and (2) by emphasising the subject factor. The path of devotion takes the first method, the path of knowledge takes the second method. In the end both lead to unity. As intelligent persons prefer the second method and as modern science also support the second method, we have given more attention to this method in this book.

CHAPTER III

Self-Realisation.

IF mind is subjected to a proper discipline for a long period, it is sure to be brought under full control; and the soul gets sufficient time and oportunity to express itself normally in its own nature. It is possible to find some persons who have realised their self but it is difficult to find those who have made their realisation normal. This state is called in the Indian religion स्थितप्रज्ञ दशा or गुणातीत दशा or जीवनमुक्त दशा i. e. a settled spiritual state. For reaching this state, there are seven stages :–

1. Hearing the experiences of the saints who have realised their self (श्रवण).

2. Thinking about what has been heard (मनन). A mere mental activity does not bring about a change of consciousness. Ordinary mind only thinks about surface conditions and never gets any deeper and firm experience of truth, but if it is made to think in a systematic way generally

followed by the spiritral men of the world, then thinking will surely lead to realisation of the Truth.

3. In the third stage, mind accepts what is necessary and rejects what is unnecessary. This process will lead to meditation or contemplation. It is therefore called निदिध्यासन.

4. Fourth stage is the stage of self-realisation. It is called (सत्त्वापत्ति). Some of the practices for this stage are given below. The man who has reached the fourth stage is called Brahmavit (ब्रह्मविद्). The fifth, sixth and seventh stages are meant for making the experience normal and habitual. The fifth stage is called detachment (असंसक्ति). At this stage it becomes necessary for the aspirant to live a solitary life for some-time to make the experience normal. A man in this stage is called Brahmavidvara (ब्रह्मविद्वर). At the sixth stage he sees nothing but Brahman everywhere and in all circumstances. This stage is, therefore, called Padarthabhavini (पदार्थभाविनी). A sage who has reached this stage is called Bhramvit-variyana (ब्रह्मविद्वरीयान्). In the seventh stage which is called (तुरीय), the realisation becomes absolutely normal and the sage is called Brahmvit-Varishta (ब्रह्मविद्वरीष्ठ).

It is possible to meet some sages of the fourth and the fifth order but it is difficult to come across one who has reached the sixth or the seventh stage. The saints of the sixth or the seventh order generally do not preach lesson but they inspire others by their touch or by their presence or by their mere look. They are able to inspire their disciples even from a distance by bringing them within their vision. Sometimes such sages speak a few important words. These are understood by those who are well-advanced on the path. It is difficult to express every thing that has been experiened. Ordinary language often fails to carry the right message. But the language given in sacred scriptures comes very near to the truth. Hence it is necessary for the aspirants to study them carefully before a master.

Ordinary persons consider their mind, life and body as "I", They fail to recognise that these three disappear in sound sleep and yet the man remains alive. The rea "I" is therefore something separate from these three. Who is this 'I.' ? If one takes the question inwards, the mind will turn back on itself. Ultimately all thoughts will cease and give place to the realisations of the real "I" which is the spirit itself.

In order to assist one in the above process, the several methods have been prescribed in the Hindu scriptures. These methods of self–realisation can be briefly described as follows :–

1. The self can be realised by observing oneself as the constant witness of the functions of mind life and body.

2. By raising oneself gradually above the five planes viz. the physical, vital, mental, superamental and the causal. These are named in the Taitariya Upanishad as follows :
   अन्नमय, प्राणमय, मनोमय, विज्ञानमय, आनन्दमय.

3. By observing oneself as the witness of three stages viz. waking, dream and sound sleep. Every one of these states disappears in the other state. Therefore, all the three are equally false, although man in ignorance considers the waking state as a true state.

4. The self can be realised by systematic discrimination of what is true and what is false. True is that which persists and remains the same in all conditions and false is that which may appear to be true on one plane and is negated in another state. The world and the mind are not two different thinngs. when mind is experienced, world is experienced. When there is no mind (as in sleep) there is no world. Both the mind and the world are superimposed on the pure Brahman through ignorance. When the ignorance vanishes, both mind and the world will be mere appearance (प्रातिभासिक). The appearances are not part of the Absolute—Brahman. Therefore, by forgetting them, we get experience of the pure Brahman.

5. By knowing the nature of ignorance, it becomes easier to remove it. Igorance takes several forms as under :—

   (a) It shows divisions where divisions do not really exist.

   (b) It shows oneself as the doer of actions when in fact the real self is not the doer.

   (c) Ignorance keeps us attached to the body–idea.

   (d) Ignorance shows as if there is real time–space transformation in the Brahman.

   (e) Ignorance makes one see the world as separate from oneself.

   (f) Ignorance is not positive as it is removed by true knowledge. This point was made clear by Shri Shankaracharya and his famous disciple Shri Sureshwaracharya. But some of the later thinkers in that line have taken ignorance as positive (भावरूप). If the first experience is negated by a second experience, the first experience is not true. Therefore, ignorance is not true or positive. Yet it is difficult to believe in the position of ignorance that ignorance does not exist. This is proved by the dream experience. The theory of Relativity also asserts that the laws of phenomena in the system of bodies for the observer who is connected with it will be same whether this system is at rest or is moving uniformity and rectilinearly. When the system of reference changes, we get new experiences which are likewise relatively true for that system.

(6) Self realisation is possible also by separating the nature of the spirit from the nature of matter as follows:—

Spirit contains four elements together as follows:—

Sat, Chit, Ananda and Adwaita i. e. (Reality) (Knowledge) (Happiness) and (Wholeness), and matter contains:—

Asat. Jad, Dukh and Dwaita i. e. (Unreality) (Grossness) (Misery) and (Duality).

The last two elements of matter viz. Dukh and Dwaita go up and cover the last two elements of the spirit viz. Anand and Adwaita. Therefore, a man experiences misery and duality instead of happiness and unity. Moreover, the first two elements of the spirit come down and cover the first two of matter with the result that a man experiences his body as truth and made of spirit; these two mistakes combine together and make great confusion in the life of every individual. But their truth can be ascertained by the following process usually adopted in the Vedant viz. Sat (ideal) as being different from Asat (false), Chit (spirit) as being different from what is matter and Bliss as being different from what is experienced as Dukh or Misey. Every one has got some experience of what is Asat i. e. false (असत), Matter (जड) and Misery (दुःख). Where these three do not exist is the state called Brahman. By this negative method something of the spirit can be known even by persons of ordinary intelligence.

7. The root of the "I" concept can be known also by the methods which are called in the Sanskrit language as अन्वय (synthesis) and व्यतिरेक (Analysis). In a garland of flowers, the running thread is separate from the flowers. This is called the व्यतिरेक (analytic) method. But the flowers are not separate from the thread. It is called the अन्वय synthetic method. Both these methods are accepted in the spiritual knowledge as follows:—

Spirit is separate from matter but nothing is separate from the spirit.

8. There are five elements everywhere in all objects viz. Sat, Chit, Anand, Name and Form. The

last two appear and disappear. Therefore, they belong to Maya. The first three belong to the spirit and are eternal. The new science of Relativity proves by mathematics that forms are illusions and as there can be no names without forms, the names are also illusions. By forgetting the illusory names and forms, we can experience the Absolute everywhere as Sat, Chit and Anand.

Some men consider that the names and forms are temporary i. e. they last for some time and then disappear. But this is not true. They are illusory even at the time of perception as in dreams.

It is said in the Mandukya Karika that:—
आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा. i.e. that which does not exist in the beginning nor at the end does not exist even in the middle. This subject is explained in detail in Chapter 7 below,

9. It is also possible to know the real "I", by what is known in the Vedant as भागत्यागलक्षणा. i.e. by removing the idea of parts within the Absolute whole. It is a process of eliminating contradictions.

10. If the individual soul is spoiled by bad actions, we should teach him to improve himself by good

actions, but if he has only forgotten himself, the only remedy is to ask him to go within and search for the real "I". When the inner consciousness develops, it becomes capable of a dual function, viz. that of observing a fact and that of observing this observation. So there are two observers. The first observer is called प्रमाता Pramata in the Vedant system; the second observer is called साक्षि Sakshi. The first takes birth and dies. It has a momentary existence because it is connected with the senses. If the eyes do not function, he is blind, if the ears do not function he becomes deaf. The second observer is free from all these defects. In several Yogas this distinction between the nature of the first observer and the nature of the second observer is not clearly seen, and the Yogi very often considers himself as the first observer.

11. It is also possible to know the real "I", by the seven stages of the path of knowledge described above. Several persons are pertubed in meditation because many unnecessary thoughts arise at that time. This is necessary in the beginning. The thoughts bring out what is hidden. Unless the thoughts rise up, how can we understand their nature and how can they be destroyed ? The stoppage of unnecessary thinking strengthens the

mind. One good thought will destroy many erroneous thoughts; but if we think as others think, we shall never be able to overcome the bad habit of the mind. The greatest error of a man is to think that he is weak by nature. The weakness and evils are in habits and desires and thoughts, but not in his self.

12. It is possible also to obtain self-realisation by pure devotion or by Pranayam i.e. proper breath control. After the self is realised our attitude towards people, events and objects will change considerably.

The above are some of the important methods. In order to make self-realisation complete and normal, it is necessary to cultivate वैराग्य. (i.e. non-attachment to the pleasures of the senses). If we give precedence to worldly things, God will appear to recede to the background. Shri Krishna also says in Gita that mind can be controlled only through अभ्यास (spiritual) and वैराग्य (non-attachment). These are the essential conditions for every kind of spiritual progress. After the mind is purified and brought under control, it can be used for concentration or for relaxation or for transformation or for its own destruction according to the inner needs of the individual. To become aware of anything is to disconnect the mind from the Self and that brings unhappiness. Not to be aware of things is happiness. Therefore Vedant advises for bringing about मनोनाश or destruction of the mind side by side with (तत्त्वज्ञान) self knowledge. The self being self-luminous does not require any other means for its knowledge or bliss. The greatest power is at the command of the man who has penetrated to his inmost depth.

In the Western religions, the idea of the soul does not appear to be quite clear. It is not conceived as an entity that can exist independently of the body nor is it wholly identified with it. Their position on this matter is indeterminate and ambiguous. When a man dies, his soul is believed to remain attached to his dead body or to be confined to the grave till the day of judgment when God is expected to revive the body and restore it to the condition in which it was during life.

In other words, the Western religions do not believe that the soul can act unless when clothed in the gross material body such as we own in this life. In fact they do not distinctly and defintely explain the nature of the soul. It is not regarded as a nature of consciousness and its origination is a mystery which is not unravelled. Are we to take that every new born child has a new soul recently embodied? If so, did it exist in any form before its embodiment, if not, how came it into existence at all?

These things cannot to be explained without the Theory of rebirth and Karma.

Darwin started with his theory of evolution but that theory does not show us the end of progress. It is based on one uniform time and therefore it is surpassed by the Theory of Relativity. One book has been published in America, called "Evolution disproved". The author has given 50 reasons for disproving the theory of evolution.

CHAPTER IV

The Mystic Light.

When a man earnestly searches for the root of the "I" concept as stated in the last chapter, his mind concentrates in the heart or widens or deepens and he begins to get new powers, new knowledge and new experiences. During this practice, some get experience of a mystic light in or near the heart or above the mind. It is difficult for ordinary persons to know the real nature of this light. Some consider that this light is the real individual soul. Some think that it has got the nature of the Divine. Some even consider that this light gives enormous powers or Siddhis and gives knowledge of different worlds. It is therefore, necessary to know some details of this mystic light. This can be explained as follows :–

1. If the light has a yellow colour, it shows prepondarence of Tamas or inertia.

2. If it is red, there is prepondarence of Rajas or restlessness.

3. If it is of a blue colour, it shows the existence of the Satwic nature or quietness.

4. If it is pure white, it shows either the acceptance of all colours or the rejection of all colours. This experience is obtained when one passes to a higher state.

The experience of the light in the heart first resembles the sun, then the moon and then it assumes the colour of a fire. When Shri Krishna and Arjun went to see the Bhuma (Absolute) God, their first experience was that of darkness, then light, then water and then they met the Absolute.

Science says that ordinary physical light moves at the rate of about 186000 miles per second. The spiritual light that is experienced in the heart moves at a much higher speed. It may, therefore give us a knowledge of what is happing in this world or other worlds, if so desired. Several Yogis are making use of this light for several kinds of Siddhis (powers).

When the ordinary radio is heated, we first see some light therein. Then by placing a certain wave-length, we are able to hear what we wish to hear. Now it has become possible to see therein what may be happing at a distance. This is called Tele-vision. i. e. colour is transmitted just like the sound. Similarly, if any desire is left in the aspirant when he experiences the mystic light in the heart, that desire begins to be fulfilled and he gets wonderful powers. If he has bad desires, they also begin to be fulfilled and he is unable to know that he is on the wrong path. Such experiences deceive the man and deceives all those to whom he shows his powers. Therefore, one has to be very careful at this stage. He should not entertain any worldly desires. He must have only one desire of complete self-realisation. If he indulges in the powers, these may lead him to occultism and not to reality. Besides, the question as to who sees the light remains unsolved upto this stage. Whether it is the observet number one that sees the light or whether it is the observer number two who is aware of the work of observer No-1. One should not run after the Siddhis or powers. They are temptations which divert us from the right path. Besides, they keep us bound to duality (द्वैत). The self being one and universal, knowledge of duality is ignorance. Advaita being the supreme Truth, it cannot become contrary to itself during Sadhna. Therefore, to abide by the eternal self-existent reality is the supreme Siddhi. All other Siddhis are as unreal as a dream. The sage who is awake to the self is never concerned with them. In order to display Siddhis, there must be others to recognise them. That means that there is no true knowledge in the one who displays them. Therefore Siddhis are not worth a thought. True knowledge alone is to be aimed at and gained.

Knowledge of something other than Brahman forms the greatest obstacle to real spiritual progress. When we see a serpent where there is a rope only, the knowledge of the serpent will prevent us to know what the real thing is. In a rope, when somebody sees a serpent, another a stick, a third a trail of water and a fourth a garland, there are not four real things. The thing which lies before us requires only one kind of knowledge i. e. knowledge of a rope. Similarly what lies before us and everywhere is God only and this requires one kind o l knowledge. When ignorance supervenes, it draws a veil over the pure self which is full of bliss. Ignorance s merely knowledge placed in a wrong way. Wrong knowledge makes a false identification of the Self with the body, mind etc. Such identification gives rise to the ego and the world. When a man thinks his body to be his self, he believes the happiness of the body as the happiness of the Self. Outside and inside exist only so long as there are the subject and the object. When the pure self is Realised, these two will be resolved into the subject only. When the object ceases to exist, it is not necessary to keep the knowledge of the object. This state can be understood in a much better way by the following example which is given in the Mundaka Upanishad:-- i. e. just as different rivers flowing into a vast ocean lose their separate names and forms, so the aspirant when he realises his Self, loses his separate name and form.

The persistence of name and form can be explained as follows:- A man says, he sees the same fruit on the same tree today which he saw yesterday. But really the fruit that he saw yesterday has greatly changed and he has not seen the same fruit today. In the same way, he may see an oil-lamp burning and he might say that he sees the same light but the light changes at every second and oil in the lamp is being exhausted. Similarly, a man says that he sees the same river daily but this is not true. The morning river does not exist in the afternoon. Applying these examples to the world which a man sees before him, he thinks he sees the same world everyday, whereas in fact the world that he sees as existing appears to exist only for the moment and for an observer who identifies himself with the temporary events.

In the dream state, we encounter many experiences of lights and of having seen a real world, but they all turn out to be false on waking. Similarty waking experiences do not endure during dream or sound sleep. The waking time is entirely different from the dream time. While one is in dream, it is difficult for him to find out the mistakes committed therein. Similarly in the ordinary waking state, it is difficult to find out the mistakes committed therein. Observer No. 1 occupies therein the whole attention. It is only by meditation or right knowledge that observer No. 2 comes within the field of experience. The world and observer No. 1 that are given to us are not hard facts but a harder problem. Supposing, we get a dream within a dream, and we awake from the second dream into the first dream and consider ourselves as having awaken but really we have passed from one dream into another dream. Similarly in the waking condition, we pass from the morning dream into the afternoon dream and so on. This is how ignorance or illusion works. We really become awake when we realise the real Self.

Some yogis consider that God is not a drunkard dreaming bad dreams and therefore our waking state is not like a dream. God is so conscious about himself and everything else that he cannot support illusion or ignorance. They consider that God has not got a dream condition. Besides, if there are two planes and if the Maya existing on one plane disappears on another plane, that argument can be of value only if both the planes have some kind of existence. Then only, the reasoning and the explanation that are true on the lower plane but cease to have any meaning for a consciousness which has passed out of it, can be of any value, or in another words each plane or अवस्था must have same kind of existence.

Vedant makes a distinction between existence and self-existence. The world which one experiences on one plane has existence but not self-existence. The world does not say that it exists, it is the mind that gives existence to the world, but as mind has no self-existence, the world also has no self- existence.

Vedanta says "न सोऽस्ति प्रत्यय लोके यत्र सत्ता न भासते". That which has not self-existence does not exist in reality. This is one of the most important questions in philosophy and leads one to make a comparison between the Yoga system and the Vedant system.

CHAPTER V.

Yoga And Vedanta.

The concepts of wholeness and harmony are the guiding factors both in the Yoga system and the Vedanta system. In the beginning, however, Yoga has greater relation to psychology, concentration and occultism. Vedanta deals with philosophy, relaxation and oneness. Yoga begins by taking into consideration the experiences of the waking state only. Vedanta searches the Truth of everything by taking into consideration the experiences of the three states viz. waking, dream and sound sleep. Yoga tries to unite differences, Vedanta tries to deny differences. Both lead to the same goal, but the initial Sadhana differs in the two systems. Yoga puts great stress on the full conquest of Prakriti or nature. Vedanta denies self-existence of nature and therefore denies any power in nature. Therefore the first two Upanishads viz. Isha and Kena are very useful to Yogis and Mandukya and Brahdaranya are more useful to the Vedantins Shri Krishna says in the Gita " यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः " i. e. the waking condition of men is like a night to saints. In his last message given to Uddhava in the eleventh Skandha of the Bhagwat there are many such passages. Those who consider the world as real, generally follow the Yoga system, those who consider it as false follow the Vedant system. Those who have great वैराग्य. (i.e. renunciation) prefer the Vedanta system and those who are attached to their prakriti prefer the Yoga system. If it be true that spirit is involved in matter, Yoga is necessary, but if apparant nature is secret God himself, we have to remove the obvious illusion, by the knowledge of Truth. Yogis and the Bhaktas consider that the world has really been created for some purpose by the will of God. Jnanis consider that the idea of a purpose in divine expression carries with it a sense of limitation. Therefore God appears as the world through our ignorance. Both the view points may not give satisfaction to ordinary intelligence because neither desire nor ignorance can come out of God who is eternally blissful (निजलाभपूर्ण) , yet both the methods are useful for transcending our ignorance and our desires. The fact appears to be that if I have a desire or will, I will see a desire or will in God; if I have ignorance, I will see ignorance in God; if I create something. I will see creation in God and if I have none of these, God will also not have any of these. The observer's condition of Knowledge plays an important part in finding the truth.

Therefore, Upasana i. e. devotion or Yoga are meant for those Sadhakas who are more emotional.

This system contains intelligence but emotion takes the front part. In the Vedanta system, emotion or devotion is necessary but intelligence plays the chief part. I have met some Yogis of a very high order but they fail to understand the intricacies of time and space, described in the Vedant system.

The Theory of Relativity demonstrates that there is no absolute distinction between motion and rest because there are alternative systems of space and time, and a particle at rest in one of them may appear as moving in others and that the difference between unaccelerated and accelerated motion is also relative to the system of reference. Let us see how this applies to Yoga and Vedanta. Yoga considers that the world is a manifestation of the Brahman. Vedanta considers that the world has no self existence i. e. world is the Brahman seen in a wrong way. Yoga believes that God can descend and take Avtar. Vedant says–the necessity for Avatar arises when some one considers himself as separate from God, and prays ardently to God for redeeming his miseries. If no such prayer is forthcoming, God does not take Avatar. In the original Bhagwat which contains only 4 stanzas, there is no mention of Avatarvad. Even when Shri Krishna was born, he has sent Maya beforehand to assist him in his work, after Brahma (ब्रह्मा), prayed to the Lord for Avatar. God is self–sufficieni and has no need or no purpose for Himself in the world. When any individual is harrased by his nature and when he prays to God for help, God is ready to help him. But when the Sadhaka does not admit the power of the nature on the soul, God's help is not necessary. The doctrine of the Divine as power is far below the doctrine of the Divine as love and wisdom. The power aspect of the Divine is made manifest where there is an obstruction, and obstruction will arise if we admit the power of nature over the soul. But in that case there will be two real powers and Adwaita will have no free scope.

In the Vedanta system, the subject does not recognise any second power and therefore does not recognise any second existence.

If we admit real manifestation, we shall have to admit contradictions also in the Brahman. If there are eternal contradictions in the Brahman, there will be eternal miseries also in the Brahman. Vedant says that the contradictions are apparent. The sun cannot be blamed if the owl can see darkness in full daylight. A man's perception of daylight can exist with apparent darkness of the owl. Similarly ultimate unity does not clash with apparent multiplicity. God is not bound by unity or multiplicity by counting. That is admitted in the Vedanta system. This means that there is no space which is not negated and there is no time which is not negated. God is not the cause of the world.

Cause has meaning only in relation to finite modes of being where there is appearance of succession. Where there is simultaneity as in Brahman, cause and effect cannot be traced.

If, therefore, we cannot understand the world, we must try to overstand the world. By overstanding, we shall always be in touch with the whole. Our empirical consciousness is unable to recognise even an unreal experience as unreal at the moment of experience as in the instance of a dream-tiger or a rope-snake. The sun is larger than the world but we cannot see that fact with our ordinary eyes. There are many instances of this nature.

Vedanta says that the object and the idea of the object are one. The oneness of both the idea and the object is a discovery to which the subtle insight of the ancients and the sharp observation of the modern scientific men of relativity lead us, but it requires very hard and rigorous reflection.

Yoga believes in evolution. Evolution requires one uniform time but the modern science has rejected one uniform time and placed at our disposal relativity of time and space i. e. there are as many times as there are spaces and these can be changed by changing the condition of the observer. Therefore time and space are illusions. The capacity of an illusion to deceive ust disappears when we take the trouble to enquire into i although the existence of the illusion may remain. A Jnani allows priority to the observer rather than to the object of perception. The experience of a subject in relation to an object is not a true experience. It is denied in sleep, also in waking from a dream and in the highest transcendental state. The experience which subsists for a time and is then denied is no reality. There is a great difference between experience and truth of experience.

Truth is existence beyond creativeness and beyond appearance. According to the Upnishads, the delight of life is the delight of being. It does not lie in achievement. Life in its higher reaches does not exhibit tension. The life which is beyond the touch and influence of time is hailed in the Upanishads as the true spiritual realisation. Truth can never be in the making. When Truth is realised, love, knowledge and delight, become unfettered and become all embracing.

In Vedanta, therefore, true consciousness and bliss are not to be created, In Yoga, they are to be created. Therefore, we find many differences in the experiences of Yogis, but there is practically no difference in the Absolute realisation of Jnanis, which is वस्तुतंत्र (i. e. self-existent). The experiences of the Yogis are पुरुषतंत्र i. e. depending on the condition of the observer.

Yoga begins its work by taking the Prakrati as real in the same way as Sankhya and Jaina. In the

Bhaktiyoga also there are in the beginning two powers viz. पारमार्थिक सत्ता (spiritual power) and व्यवहारिकसत्ता (practical power). In that Yoga, God is considered to be in the पारमार्थिक सत्ता. The world and individuals are created by God for certain practical purposes. Therefore, they remain in the व्यवहारिक सत्ता (practical power). The Bhakta who follows the Bhakti Yoga is always in need of God's grace to save himself from going down and to raise him up. When by devotion and complete surrender, he gets God's grace, the व्यवहारिक सत्ता (practical power) is converted into पारमार्थिक सत्ता; (spiritual power) and then he begins to see God in himself, God in others and God in the world.

There is another point worth remembering in connection with all kinds of Yogic methods (except Jnana Yoga). Whenever and wherever the Prakrati (or nature) is considered to be real, we see not one individual but many individuals, and they are all considered to be real centres striving after spiritual progress. In the Sankhya system of Kapil, Prakrati is real and individuals are many. The Jain system nearly follows the same method. In Patanjali's Yoga also, the Prakrati is taken to be real and the individuals are many. Vedant on the otherhand does not recognise any power or self–existence of Prakrati. Prakrati is similar to ignorance. This ignorance is destroyed by knowledge. It is really negated as never existing. Therefore, Vedanta does not believe in the existence of many individuals. With the help of the example and the experience of dream, all kinds of existence can be explainad as the real existence of the one only. Dream and sleep occupy cne third of a man's life, and consideration of the experiences of these two states should not be neglected if we wish to find the Truth.

Brahma Gnana is not a knowledge to be acquired, so that by acquiring it one may obtain happiness. It is one's ignorant outlook that cne has to give up. The Self you seek to know is verily yourself. Your supposed ignorance causes you endless grief like that of the ten foolish men who grieved the loss of the tenth man who was never lost. You yourself first impose limitation on your infinite being and than weep that you are a finite creature. Then you take up this or that Sadhana to transcend the non-existence limitations. But if your Sadhana itself assumes the existence of limitations how can it help you to transcend them. A Yogi tries to drive his mind to the goal as a cowherd drives a bull with a stick, but on the path of knowledge the seeker of truth coaxes the bull by holding out a handful of grass."

In order to make the above statement more clear, I want the Sadhaka first to assume three (सत्ता) powers as follows:-

1. पारमर्थिक सत्ता (spiritual power)

2. प्रातिभासिक सत्ता (Illusory power)

3. व्यवहारिक सत्ता (Practical power)

The third power overcomes the Sadhak so long as he does not count himself in what he sees. When he begins to count himself, he has, then to find also the nature of the relation between himself and the world. At that stage, the practical world and the practical power will appear to be illusory प्रातिभासिक, because no two persons see the same world in the same way. Afterwards, by self-knowledge, it is easy to remove the effects of the प्रातिभासिक सत्ता (illusory power) because they do not really exist and they have not been able to spoil the pure soul.

It cannot be said whether the Yoga system or the Vedant system is better. There are always two kinds of aspirants viz:-

1. Those who consider themselves as always influenced by the vicissitudes of Prakrati.

2. Those who know themselves as always free from the Prakriti which is of an illusive nature. This can be easily proved by the experience of the three states viz. Waking, Dream and Sleep.

In order not to confound the two kinds of aspirants, the Bhagwat Gita has laid down two paths. The Yoga Vasistha also lays down that for destroying the roaming, nature of the mind, there are two paths viz. Yoga and Gnana. Yoga means control of nature and Gnana means (सम्यक दर्शन.) vision of Brahman everywhere. Some find it difficult to control the Prakrati and some find it difficult to know the Truth and make it normal. Some think that the feeling of Truth will bring the knowledge of Truth i. e. love of Truth will bring knowledge of Truth. Some think that knowledge of Truth will bring feeling of Truth.

The first requisite for knowledge of the Truth is to conquer illusion. This is not possible without a systematic study on right lines (अभ्यास) and without sufficient renunciation (वैराग्य).

There is no alternative for a truth-seeker to accept the world as unreal i. e. as seen by the senses. How can the mind which has itself created the world accept it as unreal. Therefore our measure must change. The dream as dream will not permit us to doubt its reality. In the same way, a man will not be able to doubt the reality of the world of his wakeful experience. The waking ego, his sensations and his world get so much co-ordinated that they give the impression that the world is real.

For the Gnani all the three states are equally unreal, But the ignorant is unable to comprehend this because for him the standard of reality is the waking state whereas for the Gnani the standard of reality is Reality itself.

Modern science says that when the space and time of any particular individual are welded together, the individual is found to drop out altogether—the constituents are subjective to a particular individual but the product is objective.

Mind exists only in the presence of other. Self is what transcends objectivity or otherness and such is exactly the nature of the Absolute Truth. The experiencer is never experienced as an object. Intellect is that consciousness which makes distinctions within a whole and relates them. Intuition is that consciousness which experiences whole as a whole without making distinctions and relating them. Reasoning does not give us the Truth but it can point out what is not Truth. When intution goes astray, its untruth is revealed by reasoning.

Some yogis consider that it is not possible to make the supramental experience (i. e. Truth) normal in the human body. The ordinary human body and its needs are very great obstacles. The stiff and stubborn habits of the body must be conquered so much so that the body must undergo real transformation. It must be free from disease and old age and must be helpful to the spirit. Duration of life also should be subject to our will. These are some of the Siddhis of their Yogas.

The ancient Rishis and Seers have not put much insistence on the transformation of the body. In the ordinary course it is difficult to make the self-realisation normal while remaining in the human body. The ancient Rishis have therefore laid down a gradual course of increasing stability by mans of the Varnashram system. That is, a man should complete his marriage life (गृहस्थाश्रम) as soon as possible and then enter into semi–retired life (वानप्रस्थाश्रम). At this stage, he must observe the following three principle rules:–

1. He must lead a complete celibate life.
2. He must not associate with those who are attached only to the lower values of life i. e. those who want only vital aud physical happiness.
3. He must associate with those only who have realised their Self.

Finally, if he can reach the stage of Sanyas or complete renunciation and follow the rules laid down for that state, it is possible to obtain a normal spiritual stage or स्थितप्रज्ञदशा even while remaining in the human body.

Modern life of an avarage human being has become very clumsy. It throws so many responsibilities on a man that it is not possible for him to reach upto the Sanyas stage. If any of the followers of the spirlual path consider that he can acquire the state similar to a great sage without renunciation or वैराग्य, he is mistaken in his belief. It is not possible for anyone to acquire a normal spiritual state even if some great Yogi or sage puts his graceful hand on the disciple.

At the time of the Mahabharat (the Great war) when Shri Krishha drove the chariot of Arjun, Arjun told Him that his restless mind cannot be controlled. This was spoken when God was in front of Arjun. Dhruva asked for kingdom from Lord Vishnu, Prahlad while sitting in the lap of Shri Narsinha said he was afraid of the objects of senses. Vasudev went to Narad for spiritual instructions although he was seeing Sagun Brahman always in his house before his eyes. Prachetas after getting the Vision of Rudra and Vishnu and after getting spiritual knowledge from them forgot all this knowledge while doing ordinary duties of the household. All these instances indicate that sagun Brahman's presence and his Vision are not suffcient for reaching the final spiritual state. As soon as a little of ego comes in fornt, there will be experience of having (as if) two Gods in this world, and it is not an easy matter to remove the ego entirely. If it is difficult to renounce the desires for the objects of senses, it is more difficult to conquer the desires for Siddhis.

The position of those who first acquire something and then offer it to God, can be explained by the example (of a Ganpati made of Joggery) often given by shri Raman Maharshi. One man wanted to worship a

Ganpati (the God with an elephant's head). As he had no image of that God, he took all the Joggery he had in his house and made a Ganpati from that. During worship, the time came for offering some thing to that God, As there was no other sweet thing in the house, he took some Joggery from that image of Joggery and offered it to that God. He forgot that in taking some Joggery from that image, he was destroying the image of God to whom that was to be offered.

Applying this example to the Absolute Truth, if we know something as separate from the Absolute, in that very knowledge we are destroying it because, the Absolute is the whole.

CHAPTER VI

Ajatvada (The Theory of Non-Creation).

Ajatvada or the Theory of Non-creation is the crown of the Vedant system. Shri Gaudapada and Shri Vasistha are the two principal and earlier exponents of this system, According to this theory, nothing is born and nothing dies. Some Yogis believe in the creation of the world whereas in the Vedant system of Shri Shankaracharya, the theory of creation is accepted only to help the beginners to proceed forward on the spiritual path but really and finally, that system accepts Ajatvad or the Theory of Non-creation. It is said in the Mandukiya karika that:–

न निरोधो न चोत्पत्ति र्न वद्धो न च साधकः ।
न मुमुक्षु र्न वै मुक्त इत्येषा परमार्थता ॥ *

There is neither dissolution nor is there any creation, there is no individual Sadhak nor is there any one really bound. There is none trying to be free nor is there any one free. This, in short, is the truth from the Absolute point of view.

This is the most difficult part of the Indian philosophy and it is difficult for ordinary persons to understand it completely. Yet, it can be simplified if we can think about the subject in the following stages. :–

1. Ordinary man believes that the world has really been created by God. When we see a house, we are naturaly led to believe that it must have been constructed by some mason or some carpenter with materisls like stones, bricks, wood etc. The house cannot come into existence of its own accord. Similarly there must be some creator of our world.

2. In the second stage, we can come in touch with the creator of the world by unflinching devotion and try to know what he says about Himself.

3. God says that the world exists but it dose not exist as separate from him. This is something like the Theory of Relativity in which the observer is included in the system of reference.

4r If the world is not separate from God, there are not two things but everything is included in the One.

5. But from the human standpoint, the world appears to be relative to the standpoint of the observer.

6. Therefore, what we see are not objects but events and each event appears at the moment of perception. neither before, nor after. A father is not born before his son because he is called a father only when a son is born to him. Therefore what we see are not facts

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* This stanza is given in the 2nd chapter of the Mandukya Upanishad karika written by Shri Gaudapad.

but relations. Time is individual and personal for every event. The Theory of Relativity has proved beyond doubt that there is no cosmic time, and therefore there cannot be any creation. Creation requires one uniform time.. Creativeness is an eflort but the finest truth is effortless. It dose not exhibit any tension.

7. We are not in a mood proper to philosophy so long as we are interessted in the world only as it affects us as human beings. The house that we see is larger than man only if the man takes his body as himself. If he considers the same from the point of his soul, he is larger then the world. What a man ordinarily sees is only a man-sized world which includes a man-sized-time and a man-sized space. But as time and space are relative, what the man sees are only relations or relative events.

8. Every time, a man sees new events. An event is true only for the moment. The fact that an event occupies a finite amount of space-time does not prove that an event has parts. If a rope appears as a snake, and even if that experience is repeated, the snake has no parts and no duration, and we cannot keep its tail and destroy its mouth. Therefore part of the first event is not seen at the second moment. The substitution of space-time together by the moden scientists for space and time has made the cate-

gory of substance less applicable then formerly, since the essence of substance is persistence through time. But (as said above), there is no uniform time for all events. The world has therefore been turned into a four dimensional continuam of events instead of a series of three dimensional states.

9. If the above point of view is properly understood, the world will be a mere appearance i. e. having a प्रातिभासिक सत्ता, and appearance has no parts.

10. Finally, as the object of appearance is never really created and appears like rope-snake, or shell-silver or a mirage, its existence is removed with the rise of right knowledge. Therefore, the world is not destroyed but we come to the conclusion that it was never born. It is also stated in the Mandukiya karika that :–

> प्रपंचो यदि विद्येत निवर्तेत न संशयः ।
> मायामात्रमिदं द्वैतमद्वैतः परमार्थतः ॥

i. e. if the world is something, it can be removed if not required. But the world does not really exist. It is co-existent with the mind. When the mind disappears as in sleep, there is no world. When the mind appears in the next morning, there is the appearance of the world. But its existence is not continuous in any two states. Therefore, only the one (without a second) exists. There is, therefore, no real object. The waking state is similar to the dream state. Just as our knowledge of the objects in the dream does not create real objects, in the waking state also, our knowledge of objects does not create real objects. But false objects and false knowledge can appear to be real while the observer is in the wrong position.

A real thing like the Brahman is not created and a false thing like the world is also not created. If one cannot know how this kind of illusion has entered in our life, that is the virtue of the illusion. If illusion allows itself to be true, there would be true dualism (द्वैत) but the illusion disappears as soon as we begin to search for its cause. For this we must rather praise illusion instead of blaming it.

Illusion is of several kinds as follows :–

1. Illusion of false appearence– the rose appears to be yellow to a jaundiced person.
2. Practical illusion:– The rose is red. It appears to be red to ordinary human eyes, although it may not appear as red to a cat or a dog.
3. Illusion of nature:–God has become the rose. This is believed by some devotees, but if the rose is destroyed, his God also will be destroyed.
4. True vision :– God appears as the rose.
5. Absolutely true vision :– There is God only and no rose.

The first and last points of view are not within the boundary of ordinary human knowleege. As the redness of the rose disappears in another state, it is not part of the object. The separation of any object from our body in space is, also an illusion according to the latest science. Perceptual space is within the perceptual event As space is relative there is no object. There is only the event which is made up of a relative field.

It is also said by Shri Gaudapada that :-

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥

i. e. that which dose not exist in the beginning and at the end is not true also in the middle. The dream is one instance of such experience. Waking condition destroys the dream completely. Similarly, spiritual state will destroy the waking condition completely.

In other words, that which is negated is unreal even at the time of perception. Ordinary perception dose not reveal the real character of an object. This is also proved by the Science of Relativity.

If we carry the lower catagories to the higher level, we shall be obliged to carry the contradictions also of the lower to the higher. Therefore, we cannot reach the level of the Absolute if we believe in real creation. No body has seen the creation with his own eyes.

To speak of a relation between the phenomena and the Reality is incorrect. Relation cannot exist except between two finite things. Both one and the many are forms of thought. The infinite is not bound by either and therefore transcends both. It includes the finite only in the sense that the finite being illusory loses itself in it. Therefore, Bhamatikar, the famous commentator on Shri Brahma Sutra says:—

न वयं अभेदं साधयाम: किंतु भेदं प्रतिषेधयाम: ॥

i e. we do not try to unite the differences but we deny the differences. What is negated is not real. Therefore, it is negated.

The concept of organism belongs properly to life. But the Absolute is more than life. An organism is an intergration of elements and sustains itself in diverse circumstances. It is not merely acted upon but acts upon the environment. It (organism) aims at self preservation and its activity is guided by a purpose. But none of these characteristics can be attributed to the Absolute. It is all comprehensive. Diversity of environment is not applicable to it. For the same reason, there is no purpose in the Absolute. It is complete, perfect and full of Bliss unlimited.

To say that something else exists in the Absolute a man must have a detailed knowledge of the Absolute. To have that knowledge, he must become one with the Absolute. But then, there would be no judgement at all bacause the finite being disappears by becoming one with the Absolute.

Maya permits the individual in the phenomenal world as much individuality as is necessary and in no way impairs it in bringing the individuals together. In their eternal aspect, the individuals are one and the problem of uniting them dose not arise. The finite modes can not exist without the finite intellect and the finite intellect vanishes in the Absolute.

The question as to whether the Absolute can see the world presuppose that there can be something outside and apart from Brahman so that Brahman can see it as one sees this piece of paper while reading this book. But the truth is that there is no difference in the Brahman, that Brahman alone is and that there is nothing apart from Brahman. Since all is Brahman, there can be no such thing as a world apart from it to be seen by the Brahman."

If the Absolute is the one in many i. e. an organic whole which is perfect from the beginning, no individual world like to act in it. Action is for something unattained but the individual here has nothing to desire. Besides, if the whole is organic, the change in one individual will produce a corresponding change in others. When one branch of a tree gets new leaves, other branches also with get new leaves.

Absolute is not static nor is it merely dynamic nor mere change. Rest and movement are concepts of thought and they are both relative. The Theory of Relativity has proved this.

We cannot think of the Absolute as being benefited in any way by evolving the world. If it is, then before the apperance of the world, the Absolute must be poorer. If the Absolute God gets more pleasure by creating the world, he must have less pleasure before the creation of the world and this conflicts with his eternal perfection. If we cannot think of the Absolute as gaining anything by assuming the world of forms, we should not attribute to it the preservation of the forms. It is not necessary to preseve them for they do not contribute to its richness. The Absolute does not become richer for its appearances. The world is not a part of the Absolute because the Absolute is not divisible. The non--inclusion of the unreal is not at all detrimental to the perfection of the reality. Where there is complete negation of the unreal, what is negated cannot be percieved as being born or destroyed. Both good and bad are experiences of Maya in the field of Maya but it is not necessary to carry them in the Absolute. A wise man goes beyond good and evil.

True knowledge is the realisation of the Self in the object. This experience emoves the objectivity of the object. As the object disappears in the Absolute, phenomena has no place there. Besides, as the Absolute is eternal, the absence of thuoght in it is also eternal. It is without a second. We cannot make any thing from pure gold which is very liquid. To make ornaments, we must put some alloy like copper or silver therein. But then the value of gold is diminished. Similarly no world can be made from Brahman. Some kind of Maya is required to be put therein to make names and forms. But then the value of Brahman is diminished. Truth is its own criterion. To know the truth, it is not possible to apply any standard that falls outside it because Truth is the whole. When we know that our knowledge is the whole, no criterion is necessary to test it. If there is a criterion to test it, that criterion must fall outside the whole. Therefore, Truth cannot be tested by anything other than itself.

The world of every individual is, at first, his own world. It is only later that through human ralations, those worlds are known as identical. The experience of the world as a mere idea belongs to a very high stage of religious experience or spiritual experience which few people have. But even this stage has to be transcended if we are to attain the Absolute. The highest thought will show identity in difference, and Reality is non difference, therefore thought will have is be transcended.

Many Selves mean many Reals and a plurality of Reals is self–contradictory. Plurality of Reals cannot be reconciled with their independence. To view the Absolute as a whole, within which changes happen can be justified and is possible only from a spectator's point of view, i. e. we have then to regard ourselves as watching the Absolute from outside. But to understand it from within is not possible, unless we become one with it. But if we become one with it, the finite appearance disappears. Bliss can be experienced when we are intensely one. It is not a relation but a self–existent fact and eternally perfect. A relational structure is shot through and through with internal logical contradictions. Relations are incapable of conferring genuine unity or supplying an effective principle of oneness. The Absolute truth transcends the personal relationship.

CHAPTER VII

Modern Science And Ajatwada

(Theory of Non-creation)

The new physical science begins by correcting the instruments of measurements. The subject of study for modern science is not nature itself but our observation of nature. It has recenty found out that the phenomenal world is our incorrect perception of the world.

Modern science (by which I mean particularly the Theory of Relativity and the quantum Theory) says that the Universe is non mechanical, that time, space, causation, duration, mass, force, motion etc. are relative and have no absolute significance. They are not attributes of physical realities but are relations whose value changes with the observer's attitude to the object.

Therefore, assertion about the world, are really assertion about the condition of the observer. The Theory of Relativity and the Quantum Theory are not merely new discoveries as to the contents of the world. They involve changes in our modes of thought about the world. These theories have made it clear that our knowledge of the external world cannot be separated from the appliances with which we have obtained that knowledge. The **Relativity Theory says that**

we only observe relations. Quantum-Theory says that we only observe probabilities. The boundary conditions are, therefore, not objective facts but the knowledge we happen to posses about them. The structure of the physical view of the world has moved further away from the world of sense. It is not moving according to a predetermined plan ike the winding of a clock.

Therefore, what we see are not objects but events and as such they are determined by special circumstances. The interval between two events appears definite only when two events are very near together, otherwise the interval depends upon the route chosen for travelling from one event to the other.

Time is one of the most important element in philosophy. Both creation and evolution are in need of one uniform time. According to the modern science, space and time as separate entities have vanished into mere shadows and only a combination of the two has some reality depending upon the condition of the observer. Nature knows nothing of these divisions of continums of space--time. When two persons are sitting together and if they do not like each other, we say that there is a great distance between them. This distance is made by mind not by nature. Time comes from the condition of the observer. Following are three instances from the Yoga–Vasistha in which time had changed in a wild manner :–

1. In the story of Lila, her husband dies and she becomes anxious to see where he has gone. Saraswati, the Goddess, shows her a person as Lila's husband who is ruling another kingdom for 60 years in another time-space continuum. In the previous continuum only one day had passed since her husband's death.
2. A Gadhi Brahman makes a moment's plunge into a pond while taking his bath, but during that short period he has passed a life of about 60 years.
3. A similar incident has happened in the life of king Lavan.

These instances indicate that time and space are unreal. In our dreams also, we pass into a new kind of time-space continuum. It is not possible to find out our mistakes at that time because the observer who is in need of right knowledge, is connected there-in with a new time-space system. Bertrand Russell says that "our waking percepisons are also like dreams" They have no more objective reality then the fantastic dreams of sleep. He says that there is no definite objective time order for two events. Time is individual and personal for every event.

When a child is born, it does not know that it is born. It begins its life with different kinds of events. Later on it begins to accept the time of human being as correct because it accepts the man-sized world as correct. A rat will accept rat–sized world as correct. We had seen in India during the second world war an example of a Viceroy having changed the time by one hour for 3 years, This was not a correct time and yet all business was going on by this false time.

If the procession of a king is passing from one street into another, observers standing in the first street will say that the procession has passed; observers in the second street will say that the procession is coming and those men who are in the procession will see the procession in the present time at all moments during which the procession is passing. All this depends on the position occupied by the observer. If the observer who had seen the procession as a past event runs to the road on which the procession is still to pass, he will see the past event as a future event, Besides, the horses or elephants moving with the procession have nothing to do with the king and his subjects. Therefore, there are as many time-space continuums as there are observers. It is said in the Yoga Vasistha that perception dose not depend on the event but event depends on the perception; also that a long period of time may be felt by some observer as a moment and a moment may be experienced as a long period by another ovserver. King Harishchandra got 12 years experience in one dream, A man sees a mountain in a dream and considers that the mountain must have come into existance thousands of years back.

On waking, he finds that his calculation was absolutely wrong. Similarly the mountains that we see in the waking condition appear to be large and pre-existing if we cgnsider ourselves as small and now–existing (taking our body as ourself). But as we are not our body as explained before, the mountains are not higher than man and they have not existed before us. Man-sized world contains a man-sized time. 24 hours a day, 30 days a month, and 12 months a year also belong to a man–sized time. They are not absolutely correct. They become part of experience when the child becomes a man. They disappear in dream, in sound sleep and when the man dies. A father is not born earlier than the son because before the son is born, nobody called him a father. As father and son are born at the same moment, so(the modern science confirms) the observer and his world are born at the same time. This is called a world line in the words of minkowaski. He said (about 40 years back) that space and time separately had vanished into the merest shadows and a sort of combination of the two preserved any reality. Even this combination has been found to be a mere relation for every event. Therefore, what we see are mere appearances. They have no past, present or future. If the Indian National Congress passes any resolution in the evening in India, that event reaches England at Noon by radio on the same day. In this case time flows backwards.

Physical change as movement is never absolute but always relative. It has been pointed out above that time, space, causation, motion, heaviness & roundness are not to be found, in the material things themselves but in our sensation of them. Therefore, unless mind thinks them in existence, they do not exist. Our attachment to mind and body creates innumerable illusions. From our point of view, a train is moving and the station is at rest but if we can see from the sun the station is also moving along with the earth. If we see from the earth, the sun appears to be small although it is larger than the earth. The earth is round but appears to be flat, it is moving but appears to be not moving. Rest and motion, therefore, are also a orm of thought. Motion is so elastic that it is a completely variable relation. Its power over us is due to the peculior way in which the mind naturally works, to the manner in which thought manufactures the arbitrry distinctions between slow and fast, present and future. Those who say that Brahman (God) is static or dynamic are mistaken. It is beyond both. Relative is the Absolute experienced in a different way. Conception of motion arises only when there are two or more bodies changing their positions relatively to one another. With the conception of the system as a whole, there is no succession and there is no real motion or creation.

Habit forces us to establish separation of thought from thing• but reflection equally forces us to repair this error. This applies to time also. The whole of past is a thought, the whole of future is also a thought. If some one can go to a star at present by any means where the lights of the events of the last war of 1939-45 are now reaching, he can see that war as happening now and if he can go to a more distant star, he can also see the first world war of 1914-1917 as happening now.

The Theory of Relativity applies to large scale phenomena and the Quantum Theory applies to small scale phenomena. Both these theories have proved that if a satisfactory answer is required for any question, we must first put the question in a satisfactory position.

In the classical Mechanics, the simplest motion was that of an individual particle whereas in the quantnm mechanics, the simplest motion is that of a periodic wave. Therefore, in the classical mechanics. the intial state governed the course of events for all time but in wave mechanics such a question has no place. As stated above, the four dimensional continum can no longer be sharply divided into past, present and future: This has given a great shock to the Theory of Evolution. Modern science compels us to have a diffetent picture for every speed of relative motion. If a man considers himself as an individual occupying a certain space and a certain time we can get a picture of a particle, and the Yoga system is more suitable for him for self-realisation. But if he is not bound by space and time, he can be steady in a free space and the vedanta system is more suitable for him. The Quantum Theory says that as soon as light shows the properties of particles, its wave properties disappear and vice versa. The two sets of properties are never in evidence at the same time. Yet the observers from both the points of view may be right. Our first impression is that there is a beam of light from the subject to the object but a beam of light is not a fact, it is a relation, it is a representation of our knowledge so that if our knowledge changes abruptly, the beam of light must also change abruptly. The object of our study does not, therefore, consist of something we perceive but of our perceptions. It is not the object of the subject-object relation but the relation itself. For this reason it is useless to discuss whether the motion of a body confirms to a causal law or not. The mere formulation of the law of causality presupposes the existence of an isolated objective system which an isolated observer can observe without disturbing it. But as every observation influences the system, the future of the system is not certain. Causality gets some meaning only when there are a large number of minds as in a social system and when all of them make rules and try to obey those rules.

The Quantum Theory deals with wavers. They are not even called waves so long as they are travelling through empty space. They are called waves only in connection with some system of reference and this system comes into existence when an observer is present. Therefore, the new scientists declare that the different kinds of wave packets must not be supposed to represent different 'states of electrons or electrons in different states or electrons in different conditions but the different kinds of knowledge we can have about electrons.

Therefore, where there is no knowledge, there are no waves. Therefore there is no determinism (or प्रारब्ध). The determinism or indeterminacy does not reside in the objective nature but only in our subjective interpretation of nature.

One question that has given some trouble to some of the scientists is whether there is any world existing where there is no observer. This is colled अज्ञात सत्ता. For instance, whether the redness of a rose has a capacity for reflecting a red colour whether there is any one to see it or not. It may be proved by photography that it has got that capacity. That capacity is obviously a primary quality. The camera, however, cannot get the smell of the rose, therefore, the idealists argue that all quantities are secondary since they could be differently estimated by different percipients, a flower looking scarlet to one man but purple to another.

The above puestion which refers to the अज्ञात सत्ता (world without an observer) is an important one. It can be considered on the following lines:-

1. We cannot find out what the world looks like from a place where there is no body, because if we go to look, there will be somebody.

2. The objects or the events are such that they have no self existence. They do not make their existence known to us if we do not care to know them. If a radio is making a sound in a room where there is no hearer, it cannot be known with certainty. The power house engineer may have stopped the current of electricity for some time and may have restarted it or somebody may have placed another radio there, When somebody goes into the room, the radio does not say whether it was silent for some time and how long it was silent, or whether it was another radio.

3. Whatever world is known becomes part of the system of referenc. The world that is not known cannot become part of the system.

4. If we place some one in existence in our thought where there may be no observer, in that very thinking we place a thinker side by side. There can be no thinking without a thinker.

5. We must also determine whether a world that is known to anyone is separate from us or not. If it is separate, it has no power to make itself known to us. If it is not separate, it becomes part of our system of reference.

6. None thinks that he does not exist, therefore every event contains an observer.

7. Where there is mind, there is a world; where there is no mind (as in sleep) there is no world. Therefore, अज्ञातसत्ता :or a world without an observer cannot be ascertained.

8. What does not become part of our knowledge has no value for us.

9. The dream world has existence and value so far as it is known. There is nothing that is not known. Similarly in the waking world there is nothing that is not known.

10. That which really exists can come within knowledge or can remain as unknown. As the world has no self existence, it cannot remain as unknown.

11. Even if there be a world without an observer how can one know about it ? One cannot make a statement that there is nobody in the room without seeing the room.

12. Without evidence of existence, there is no existence; and evidence requires an observer.

13. If we believe objects without an observer (अज्ञात सत्ता) we have to wait upon objects. If we keep the observer (ज्ञातसत्ता), objects have to wait upon us.

14. Every object appears to contain some space and time. But this space-time are not parts of the object. They are parts of our relation with the object. Therefore, there are no objects or events without an observer. Besides, time-space are not determined by any initial state. They come into existence at the time of the perception of the object or the event. Therefore, the object or the event becomes illusionary. The observer who sees the illusionary object is also illusory (प्रमाता) because he is part of the illusory relation. We want (मोक्ष) or the liberation for this observer. He will go only when his system of reference goes.

15. An event has many sizes relatively to the corresponding standpoints and if one of them is selected as the real size, this would be an arbitrary favouritism towards one of the many standpoints. Such event is seen only where there is observation.

16. It will be seen from the above that there can be no objects or events without an observer,

also there can be no time without events and there can be no creation without uniform time. A world without an observer is unthinkable.

17. If the world is a self–existent reality, what prevents the world from revealing itself when a man is in sleep ? Therefore, it has no self existence. Even when a man is awake, the world does not say "I am real." That alone is real which exists by itself, which reveals itself to itself and which is eternal and unchanging.

18. As there can be no event without an observer so there can be no action without an actor. In the ordinary course of life, the actor is the ego, whom we may call observer No. 1. There is another observer who observes the work of the ego. We may call him observer No. 2. Observer No. 1 takes birth and dies. This is the condition of ordinary ignorant man. To overcome the effects of observer No. 1, we must take the help of observer No. 2.

19. If every thing exists eternally in the Absolute, the question whether the appearance of a thing or its phase exists from eternity or not, remains to be answered. If it does, then, why are

all the phases of all things not present simultaneously ? If not, what is it that makes theses phases appear in succession ? The fact is that the Absolute is eternally complete and the ultimate end is already achieved. It is only illusion that makes us see otherwise. As to the question whether this illusion belongs to God or man, the best course is to find the position of the man who puts the question. This is the only way to find out where illusion or ignorance resides.

20. Some persons suppose that electrons etc. were in existence while there was still no human consciousness to observe them and that there are electrons in some stars where there are no observers to observe them. But the new scientists of the quantum theory say that where there is no human khowledge or any knowledge, there are no electrons or waves. They say that the waves are not a part of nature but of our efforts to understand nature. Therefore, we should not try to understand nature but try to understand the observer. We cannot observe the world without disturbing it. There is no clear line of demarkation between subject and object. Causality disappears from the events themselves to reappear in our knowledge of

events; and time, change and evolution become unreal. The wave picture of the Quantum Theorey does not show the future following inexorably from the present but the imperfection of our future knowledge following inexorably from the imperfection of our present knowledge. It is, therefore, our first duty to put our knowldege in the right position.

CHAPTER VIII

HISTORY AND GEOGRAPHY.

As stated in chapter 7, space–time is not the frame work of nature but of the world of our sense perception. *Therefore, when we talk about human history or similar events, we get only a relative history. That history does not consist of facts but of relations.

The relations given in the history which are taught in our schools and colleges are again moulded to suit the whims of the writer of the history or to suit the wishes of the Government of the nation in which the history is taught.

Besides, truth has no history. Truth is eternal. To be temporary is just the thing which truth denies. Truth does not change as the world changes. Therefore, those who want to realise the truth should not learn history nor read newspapers. If they want, they should learn the history of those sages who have realised the truth. Knowledge of ordinary history or geography is knowledge of divisions. Truth does not recognise divisions.

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* If any one wants more information on this subject, he is advised to read my book on "Maya" available from Sandesh Karyalaya, Ghee kanta Road, Ahmedabad.

People like to find some state of security. In times of change and insecurity, like the present, they tend to seek support in the events of the world of senses. When the economic question will be settled, the metaphysical view will tend to predominate. There is a continuous cycle of Satva, Rajas and Tamas, but the truth is beyond all these changes.

The degree of truth in history is the same as the degree of trnth in the historian. Ordinary historian or a newspaper editor makes us interested in what is not self, whereas a sage creates interest in what is Self. If we do not know our Self, how can we know the world ? The world does not tell us that it exists. It is we who give existence to the world. In a village, if all the men are blind and deaf, what will be the history of that village ?

A biography describes the life of a great man. It shows how he lived and how he worked for a noble cause. History can be called a kind of biography not of a particular man but of a people or of the whole of mankind. Yet we are not able to write complete histories of animals, birds, fishes. etc. Many very interesting events happen in their lives but they are not understood by any man and these events are not reported in any newspapers.

A man on his own account is not the true subject matter of philosophy . What concerns philosophy is the universe as a whole . Man demands consideration solely as the instrument by which we acquire knowledge of the universe. We are not in a mood proper to philosophy so long as we are interested in the world only as it affects human beings. The philosophic spirit demands an interest in the world for its own sake. Those who limit their lives only to the social service of men should remember these words. Besides, a social servant often wants to improve everyone except himself. The society of a sage includes animals, birds, fishes and all living beings. All these are his near relatives.

Just as the animals take their percepts to be their physical world, so also men take their percepts to be their physical world. But as the time–space are not real,our percepts are also not real. We only know a man–sized world. There is an element of subjectivity in our consideration of history and geography. To some extent, each living being dreams his own dream, and the work of disentanglement of the dream element in our percepts is no easy matter.

Animals are named cat, monkey. horse, elephant, fish ect. as seen through the eyes of a man. It would be very interesting to find out, if we can, how each of these animals are looking at man and each other. Each of the animals has its own history and its own geography. The space of percepts like the percepts is private. There are as many perceptual spaces as there are percipients. The geography that we have drawn in our maps is a man-sized geography. Can we ask one of the animals like an elephant or a monkey, how will it draw its own geography ? And this is not separate from the truth. It has as much truth as a human geography. Even human geography and human history are greatly changed by the last two wars and they are now being changed at every moment. Why should we then tax the brains of the students for learning that which lasts only for a moment.

True history should not limit itself to a section of a man's life. It must speak about the creative expressions not only of humanity but life as a whole. A nation's well-being does not depend solely on its political capacity or its power of diplomacy. If the minds of a nation are turned only to the political matters, their culture and their civilisation will receive a great set-back. This is what is now happening in Europe, in India and in the whole world. The ancient history writers af India have given full attention to every kind of life and chiefly to the most important part of life viz. the realisation of the Self.

Man is not a political being only. If the reader of this article was born 300 years back or now in a different country he would have learnt a different history and a different geography. At the time of a man's death also, his history and his geography come to an end. It cannot be said then what will be his country. In dream and sleep also, men get experiences of wild changes in space and time.

When nothing happens as in sound sleep, there is absolutely nothing, Apart from happenings, there is time and to speak of a ceartain amount of time is the same as speaking of the corresponding number of happenings which are relative to the frame of reference just as the duration of happenings is. Space—time curvature appears wherever events occur, and the same occurence has many actual sizes and shapes from different standpoints. Therefore, an event as a source of manifestation can be said to have many dates with respect to different standpoints and to be in this sense at once past, present and future.

Therefore, every man lives in his own individual history and his own individual geography. But when many persons gather to gether and make a common subject, it is difficult to find out their mistakes. A true sage does not think about the political future, he thinks that the power which works here is the same power which works everywhere. Swami Ramtirth also had no attraction for the events that were published in the newspapers. He even advised his disciples not to read newspapers.

Newspapers give importance not to what is truth but to that which will attract their readers. Talkies also depend on the nature of the audience they get. People generally love family polities money and reputation. Therefore, newspapers and talkies take up these subjects. Modern science has increased the power of the senses to enjoy sensual objects but it does not say whether this enjoyment is worth having. Life does not improve by increasing the objects of the senses and means for their enjoyment. These do not lead to truth. A large part of the life of an average man is spent in learning falsehoods and he likes them so much that it may be difficult even for God to correct him. We want reforms that would bring an end to all reforms. We want a knowbedge that would take us to the end of all knowedge. Good thoughts and good speeches have the power to shake the mightest empires and create unity. Bad thoughts and bad speeches create endless divisions.

If the principles of the Theory of Relativity are properly taught in the High Schools and the Colleges, teaching of history and geography will not be necessary or will be greatly simplified. The Theory of Relativity has proved that time as an objective reality is false. It is only a relation. Space means nothing apart from our perception of objects and time means nothing apart from our experience of events. Time is a fiction and only serves a purpose for the arrangement of events in which we take any interest. If our interest changes, our events also change. Therefore, the movement of time is entirely within ourselves. If this kind of education is given (and it is true education), political matters will be greatly simplified, and there may be less wars or no wars in the world; or there will be one Government for the whole world. The chief difficulty is how to find teachers of the Theory of Relativity and of the Quantum Theory. These theories are so valuable and yet so difficult that their true purport requires to be repeatedly placed before the men of the world.

The principle of Relativity states that no present is the present pre-eminently but each event has its own local time which may be chosen as the present for reference with just as much right as any other time. This has been explained in chapter 7 by the example of a king's procession, Those who are standing on the road and who have seen the procession as having passed, may, if they join the procession, see it as a present event.

The most important things about the Retativity Theory is the abolition of one uniform time and one uniform persisting space. This discovery fundamentally alters our notion about the structure of the physical world.

When we think about any event, we place ourself mentally at a certain place and in a certain time. This is not a true place nor a true time but a mere relation. Time is a fiction. If we do not come across the year 1970, that year and the events therein will not exist for us. Even at present, the events appearing in the newspapers do not exist for those who do not read them.

For a man sleeping in a train the events of engine changing, or guard changing or passengers alighting and entering do not exist. Ordinary persons study events. Philosophers and saints study the persons who see the events. They watch the persons to see what they observe.

The western culture teaches that everyone should be ready to die for his country. It is a philosophy which brings death to millions of men. It is made up of a divided national spirit. The Indian wisdom teaches that we should live for the good of all. It is a philosophy which gives eternal life to those who want it. The lives of those who kill men of other countries in order to save men of their own country do not become wide enough. They remove one kind of selfishness and create another.

None of the western religions are rich in native metaphysics. The western nations say that they have advanced in culture but is anything more primitvie than the bombing of the Japanese cities by means of Atombombs.

The church alone without the help of the State or the State alone without the help of the church will not be able to effect the necessary improvements in the moral culture of the people. Unless the new students are morally educated on right lines, future wars cannot be stopped. Many of the nations are physically healthy but mentally unhealthy.

A historical mind will not be able to understand the relativity of time and space. Only spiritual mind can understand and go beyond these two. Sages are the true creators of all that is of permanent value in the cultural expressions of the human race. Therefore, true history is concerned with the life of such sages. They recognise no geographical divisions. Their teachings give right direction to the human civilisation. True history is a struggle of a man or a nation for liberation from ignorance and from immorality.

Ordinary mind remains confined to its narrow groove taking parts for the whole, or fragments of life for the vastness of spirit. It becomes entangled in the complicate problems of life and keeps no spare time to find out its mistakes. A true history should not only record events but it must show means for the cultural growth of man. From this point of view, Mahabharat and Ramayan are more valuable histories than those which are taught in the schools and colleges. The school histories do not give a world standpoint. They betray a tendency to self--limitation in their scope and purpose. The present culture, at the most, prevents a man from becoming a brute. It does not raise him to the status of a sage.

At present. students question the validity of things that do not stand the test of reason. They are not prepared to venture into the reality which transcends time. Philosophic intuition comprehends the whole integral life. Therefore, the idea of history binds us. Ignorance has been the root cause of interpreting life as history. The main teaching of Buddhism is not history which is illusory, its fundamental teachings are the relativism of experience which defies history.

All the great religious teachers of the world have given importance not to history or geography but to the subjective unity in the apparent division in the apparent relation. We shall never be able to realise the higher depths of our true life so long as we make a division between one nation and another.

As a natural reaction to too tight orthodoxy, men turned to too great freedom and opened their ears to all doctrines equally. Here they committed the error of assuming that all doctrines were equally good; that all should be heard with equal respect thus evolutionism, communalism, &c &c got the upper hand. India has tested all kinds of cultures and has conserved what was best.

It is difficult to remove lies and falshoods from the world if people love them. The Theory of Relativity also asserts that a natural gravitational field cannot be transferred away where attracting matter exists, because values of the variables are determined by the system of co-ordinates used. A structure in an electro-magnetic field cannot have precisely the same quantum specifications as a structure in field-free conditions.

A great need of our world is not the discovery of a new scientific marvel or a new kind of bomb but the discovery of a new and better understanding of life. We require such teaching as would break down the wall between the ego and the inner self. The wall is illusory and one has to realise what he already possesses. The dropping of the ego has been accepted as necessary in the highest kind of knowledge, in the highest kind of devotion and in the highest selfless works. To be a person is to invite an orientation in space and time. There is restriction of consciousness. The Absolute truth transcends the personal relationship between the human and the Divine. Sages help us to realise this Absolute Truth. They give that knowledge which removes ignorance completely. The knowledge that students get in Schools and Colleges increases ignorance. It is said in the Upnishads that by knowing the One, we can know everything (एकेन विज्ञानेन सर्वं विज्ञातं भवति). In Gita also the Lord says that amongst all knowable things I alone am knowable वेदैश्च सर्वैरहमेव वेद्यः। This alone is the right knowledge and this alone is worth acquiring.

The aspirant must have a strong yearning to realise the Truth. He must continue the search even if his studies yield no immediate fruit. He must have a good thinking power and he must have the capacity to distinguish what is illusory from what is eternal.

History shows how Governments, and institutions break down in the end. There is no permanent settlement except in the ultimate Truth. It is, therefore not necessary to travel from the East to the West or vice versa but it is necessary to rise from ignorance to knowledge. Those who insist on accepting the testimony of their immediate sense impressions as alone being true, are unfit for true knowledge. The senses help us to know certain things only by shutting out many more things from our range of experience.

All that we cherish may be destroyed because man's capacity to make scientific discoveries outstrips his capacity to control them. Power without knowledge makes a man like an animal.

It is wrong thinking that has ruined and wrecked Europe. Their progress was mainly technological, not teleological. Their culture has disturbed the culture of other nations. They consider ego as their self and the body their only existence.

Without a world-view strong enough to be the basis of civilisation, we cannot substitute reintegration for the disintegration which has been at work for several centuries.

In the west, life as a whole has not yet received adequate attention. The history which does not teach us the wholeness of life is not worth learning, the newspapers which give partial views are not worth reading, the talkies which do not show the whole life are not worth seeing, the radios which do not give news of God or Self are not worth keeping.

These means are good for re-education of mankind. But where are the real educators? The Presidents who are sitting on the chairs of the United Nations have not sufficient wisdom. There are a few sages in our world passing their solitary lives in few huts who can offer some words of wisdom. But who wants their advice?

The collective Karma of the present mankind may be such that it may learn truth only through suffering instead of through reflection. The present man takes greater pride in belonging to a community than to humanity. The minds of a community or a nation are forcibly laden with falsehoods in order to create a new ego. Under these circumstances, it is impossible for students to learn true history and true geography.

The world is a complex of interacting processes. But there are four distinct levels viz. the mechanical, organic, moral and conscious. the labour Governments of the world want the levelling up of the living of the labour classes and the levelling down of the living of the rich classes. But this will not be the final solution of the world problems. What is wanted is a theory and practice of distinct cultural grades. i. e. those who cannot progress culturally must be separated from those who can.

We want leaders who will guide the leaders. In the present age, the satisfaction of personal ego takes up so much time that the leaders have no time for right reflection, and the praises offered to such leaders by the masses only increase their ignorance. Wealth, sex and fame constitute the best values for many and therefore the leaders fear to take a stand on the oneness of the essential being. Their lives are guided more by what the crowds say, and this is called democracy. A good life cannot be commenced on the basis of the votes of the majority of an ignorant crowd. The leaders of men can get wisdom only if they retire for some days away from the noise of the crowds and reflect upon the truth of life in the presence of some great sage. The sages will not care to approach them. The sages live in tune with the Infinite. Political leaders also must learn to live in tune with the Infinite. They should reflect in solitude what their true self wants them to think and do. Then only they will be guided by God instead of by the ignorant masses. Then only they will be able to discover what truth cannot be and be able to correct the understanding of it. Then only atom bombs and communal thinking will cease to exist. If Power was greater then knowledge, the wild animals would be ruling the earth. Knowledge being greater than power, the Hindus have placed Brahmans over the military caste. A wise leadership is possible only if a leader sets apart at last two hours daily for introspection, if possible, with the help of a sage. Then God will enter his heart and he will enter God's heart. Peace and true knowledge will result in that condition. This does not mean something to be a acquired but open awareness of the Absolute Truth.

If we fix up our duty when there is anger in our heart, we shall fix up a wrong duty. Right duties can be learnt only according to the wisdom of the sages.

The western capitalism which is now seeing its last days depends on majority, They want more men on their side, but they are losing sight of the quality of man. They think that quality depends on quantity but a majority of ignorant men who do not care for others cannot improve society.

The new socialism wants to improve the quality of man by service of the whole. That force has mor chance of success and will attract the attention of humanity but it lacks in control over senses. They have not true knowledge of responsibility. If cannot be said that those who have been successful in the political sphere will also be successful in the spiritual field.

Mahatma Gandhi's Satyagrah movement is a great step forward. He says that the force of a moral man or a satyagrahi is greater than all the forces of the world. It is a great improvement on the quality of man as it requires great control over the senses but he keeps distinctions between one and one. This makes him fight against what is untruth, immoral and unjust. As these have recently increased, there is no end of his programmes. We want such reforms as would take us to the end of all reforms.

Those who have not conquered their senses and yet consider themselves as a great nation are greatly deluded. Conquest of one's nature is more important than conquest of a country. Some Yogas are meant to lead humanity towards Divinity but they keep distinctions within the whole. They get a vision of the future which knows no end. Their knowledge of truth is based on feeling of Truth.

Feelings have a habit of jumping from one experience to another without coming to an end. The content of an experience is imperfect when the the measurement upon which it is based is imperfect. If a finite space is required for the causal description of a physical process, a finite temporal interval must also be used in order to complete the description. Very few Yogis reach the wholeness because they begin with a part of life. They fail to understand the nature of time and space.

A true sage shows the future in the present and removes all distinctions. His knowledge of Truth coincides with his feeling of Truth. He shows a stage where no further reforms are necessary. His life is useful for those who want to make an end of all reforms. He has got a rare gift of combining ends and beginnings. He transcends all histories and all geographies. The Truth that he teaches does not change with time or according to the whims of men.

He gives understanding of Truth first and then experience follows.

The best college of the world is sometimes contained in a small hut. But the entrance examination requires greatest control over the mind and over the five senses. The candidate must also have a real zeal to know the truth of life and the truth of all truths.

If a man is able to earn a living that does not mean that he necessarily lives fully. A full life must include a full knowledge of the soul, world, and God. It is this knowledge that education must achieve.

A sage points out clearly what is a perfect perfection beyond time. His experience is solid and unchangeable and agrees with the best spiritual masters past and present. It is not difficult to understand a sage if one approaches him with a right attitude.

The present humanity wants a truth that would be useful to many. They judge the quality of truth by the quantity of its usefulness to many. Such truths are moral truths and are given generally in all the religious books of the world. But human beings are not passive spectators of the dreams of life. In acute circumstances they have to face conflict of duties, for instance:—

1. When there is a problem of feeding one's family and there are no sufficient means to feed.

2. Conflict of duties arise in love affairs.
3. Conflict of duties also arise at war times.
4. And also when there is a divine call from within.

A man's motive of life decides the course of his life on such occasions. There can be no general rule for all human beings, at present living, and for those who are to be born, for all kinds of situations. A satisfactory formulation of ethics for all occasions is the hardest problem of the human life.

The otherness (द्वैत) is not fully overcome even in morality. While even a trace of egotism remains, the hearing of praises or censure will automatically cause a sense of pleasure or pain. But the egoless saint is not moved by this. He does not feel pleasure or pain from praise or blame. No education is of real value without a philosophy of life. Thoughts will intrude the mind so long as the world is taken as real. The Absolute Truth is practically non-existant for him who believes the world to be real just as the rope is non–existant for him that knows it as a snake. To day the most advanced Science is the friend of this kind of philosophy. The question is not what people believe but what are the facts.

Deliverance consists in the reduction to nothingness of what is always nothing (अवस्तु) and realising

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the truth which is always truth. In that condition, no Karma will remain to bind the man. The new science now gives us principles which demonstrate the possible reality of non-material existence. This discovery is vitally important to religion because it establishes on a practical basis a domain for those values which religion and philosophy have always advanced.

The supreme task of education is the hightening of man's humanity, not the increase of his animality.

When the absolute is attained, who is to know the otherness? If A and B are the differences in the Absolute, whose opposition to each other has been removed, how can the Absolute know A and B? So long as the Absolute consciousness is not attained, the contradiction between A ond B is not removed. If the Absolute comes down to know A, then the Absolute consciousness is lost and there is consciousness of A. But at the level of A, its opposition to B is felt again. So if the absolute is to know the difference between A and B, it cannot avoid feeling the contradiction between them. Therefore, we must anyhow acquire true knowledge. All life is guided by knowledge.

The clue to our salvation lies in valid concepts. After all there are not many concepts to learn. If a man knows himself, he can know the whole world.

We see several things in a dream but they are really included in one "I" concept. We are assured of this when we are awake.

The first struggle in life is between good and evil but the real and main struggle is between ignorance and knowledge. The teachings of a sage are more useful weapons to meet the second struggle. If the second struggle can be conquered, the first struggle will lose its power. The boundary of the first struggle is sense experience which the masses consider as the whole of reality. It is, therefore, within the limits of ego. There may be labour Governments in future in all the countries of the world. They will have to fight between what is moral and what is immoral, but they will not be able to remove the ego. As capitalism has failed, labour Governments will also fail. The present form of the Satyagrah also does not break the boundaries of the experiences of the ego and the senses. Satya means Truth and Truth means knowledge of the whole. The substitution of a national ego in place of an individual ego is not Truth and will not remove the various conflicts of life. One national ego is sure to fight against another national ego. It forces the people to learn a wrong history and a wrong geography.

There remains a great psychological front to be conquered. That front is made up of many kinds of ignorance. Who can attack this front except those who have conquered their national ego? The number of such saints is very small at present and they get practically no encougragement either from the state or from the wealthy men of the world who have got power and means. Saints have sufficient wisdom to overcome the ignorance but they have no power. These saints take the least from the Society and give the best education. They are the real wealth of the state and the Society. If these are respected by the State and Society, and if they are made to meet in conference on harmonious terms, they will be able to remove the different conflicts. But they must be of very high order and wisdom. Those who are on the lower plane will, on the contrary , increase conflicts. There are many saints with religious egos. They will not be able to improve the present Society but there are a few real saints of a very high order. They should be selected from all religions and requested to give to the State a programme of educational reconstruction in all the countries of the world.

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CHAPTER IX

SCIENTIFIC LAW OF KARMA.

Karma means an act or an event. Events or acts are always described by dispositional charactristics. These characteristics are not manifested unless an observer is present. There can be no act without an actor and there can be no event without an observer.

A man knows at times that he is observing an event. In this situation, there may be one observer or there may be two observers. If he observes something, there is one observer but if he observes that he is observing something there are two observers. This can be easily explained by an illustration. When he observes a tree, there is one observer and we may call this the ego or observer No. 1. When he observes that he is observing a tree, the observer of the action of ego is observer No. 2. It is necessary to understand the characteristics of observer No. 1 and that of observer No. 2, if the law of Karma is to be properly understood. As we have given the name ego to observer No. 1, we may give the name " soul " to observer No. 2. In ordinary waking life, observer No. 1 is the chief actor. But he disappears in sound sleep. When observer No. 1 (ego) wakes up he begins to be active and creates events or actions or Karmas. He appears to be bound by certain laws – i. e. he is bound by certain time–space relations.

But it has been proved recently by the Theory of Relativity that gravitational forces and the geometrical properties of the regions or fields in which these forces occur are but different aspects of the same thing i. e. time–space can be changed by change of coordinates. If a man wants to change the determinism of Karma. (प्रारब्ध) he must be able to change the coordinates i. e. he must either change his mental outlook or he must change his circumstances. If he cannot change his circumstances, he must change his mind or his reaction to his environment.

The Theory of Relativity asserts that the laws of phenomena in the system of bodies for the observer who is connected with it will be the same whether this system is at rest or is moving uniformly and rectilinearly. Therefore so long as a man remains a man, he cannot change the nature of events or nature of his Karma. Therefore, proper education is the first necessity to improve a man's life.

Every event exists for the moment. No event outlives itself. The observer No. 1 also exists for the moment. He dose not outlive himself. This is the substance of Budha's philosophy. But the observer No. 2 survives every event and every Karma. It is only by the survival of observer No. 2. that the Karma of observer No. 1 is recognised.

But observer No. 1 continues his life although his existance remains only for the moment of action, A duration in itself is an act of self-experience which being the private aspect of an event is incommensurable with any other event. As long as an event is taken as having a definite size in space and time its size is equivalent to its measures of space and time. A uniform flow of moments is . different from the succession of events. It has been proved by the Theory of Relativtty that there is no uniform flow of moments but every event contains its own standard of time-space measurements. Apart from happenings, there is no time and to speak of a certain amount of time is the same as speaking of the corresponding number of happenings which is relative to the frame of reference just as the duration of a happening is.

The main question for consideration is why does the observer No. 1 continue ta exist if every event exists for the moment ? The new science of Relativity states that a law of nature is a structure which remains the same for all actual or possible systems of coordinates; the time-space measures may change under the transformations of coordinates but their correlations remain invariat. This is an equation which is invariat in form for any transformation of coordinates. Therefore, observer No. 1 does not see his mistake and thinks that he continues to exist although he is changing for every event. This fact is proved by mathematics by the new scientists but as that mathematic is difficult for ordinary persons to understand, this law can be explained by means of a man's dream experiences. In a man's dream, time-space measures are changing every moment but their correlation remains invariat. Therefore, the observer in the dream does not see the mistakes which he is committing. In the waking condition also, a child in the early years thinks that he is right in everything he does; after a few years he again thinks himself right in the same way and so on. Therefore, every one thinks he is right at the moment of action. He may find his mistake at another time or another person may find the mistake of the first man at the same time, because in these two cases, the time–space coordinates are different and the observers are also different.

This means that everybody is right from his own point of view at the time of his action but as the point of view changes with the flow of time, a man very often considers that he was a fool in his past life and yet he likes to remember his past pleasures because thy were enjoyed with a time–space measure which at that time was found to be correct. If he still thinks that those plessures (although past) were good, and if he wants to repeat those experiences, he will have to take another birth suitable to those measures.

Actions or events are always connected with values. Values of the variables are determined by the system of coordinates used. Therefore, if a man wants to enjoy permanent happiness, he cannot get it from the observer No. 1 who is shifting from moment to moment but he can get it from observer No. 2 who witnesses the actions of observer No. 1. Modern science very often talks about the size of an event i. e. its time–space measure. This size has meaning only when referred to a bounded entity which is observer No. 1. An event does not undergo change; it comes into being, lasts for a while, and disappears but while it lasts, its nature remains the same. A perceptual event does not fast long. The act of perceiving, subject to physiological weakness introduces alteration when prolonged beyond certain limits that is the replacement of one perceptual event by another. In such circumstances, there is a process and not a single event. For example, in looking at a coloured spot, a man sees a sense–datum or a perceptual event but if he continues looking at the same spot, his attention invariably weakens which brings forth some alteration in the sense–datum and this is equivalent to saying that there is more than one perceptual event and therefore there is a process.

If a man wishes that everything in the world must happen according to his will, that will never happen because his will collides with other person's will. One and the same event has different sizes in different perspectives. If I have to travel, I must obey the laws of the railway company. If I have to cultivate a land, I am dependent on rain and other factors. Observer No. 1 is always under the influence of many conditions and his life is not free. But observer No. 2 is free. He merely watches and endures during all the changing events.

Determinism (प्रारब्ध) dose not reside in the events. but resides in the interest which a man takes in an event. If Karma is to be conquered we must take the help of observer No. 2.

If an event can be foretold with certainty, it is causaly determined and conversely the causal determination of an event can be foretold by somebody who possesses the necessary Knowledge. This somebody must not interfere with the event. He must make his forecast known solely on the facts known to him and of the conditions which set the event in motion.

In practical life, men are continually assuming the validity of a strictly causal determination i. e, they consider themselves as permanently bound by their (प्रारब्ध) Karma. If we know a man properly, we may judge his presumable bhaviour and if we are wrong, some circumstances unknown to us may be working. Supposing a pleader takes a vow never to tell a lie. After that he gets all cases in which he is required to lie. Should he accept those cases or reject them. His motive in life will decide what he will do. That motive comes from his past knowledge and past actions. On many occasions, there are conflicts of duties and each line of conduct has its advantages and its disadvantages. Mahatma Gandhi (when he started his practice) did not accept cases in which he thought he or other persons had to lie. Shri Ramana Maharshi left his house at the age of 17 for self-realisation although he had his duty towards his mother and his brother. Great men's motives are great and these decide their future. Therefore it is not possible to foretell what a man will do in given circumstances. At each new circumstance, the observer No. 1 is presented with a new fact and this fact causes him to revise his deliberations. In this process, fresh motives may arise.

In actual life, observer No. 1 is frequently unable to remain perfectly passive. The balance of past Karmas show their force when the observer No. 1 is passive.

But can observer No. 1 change his will ? If the action has already past, the observer will have to remain passive. In such cases he has no alternative because those events are unchangable.

But the case is different when our action lies in future, for, then the observer No. 1 ceases to be passive. One can also get the help of observer No. 2. Both are merged in our consciousness and it is impossible to avoid any causal interference with observer No. 1. When we consciously make a decision, the ego or the observer No. 1 merges with observer No. 2. (the witness) We cannot say for certain what he will do in a given case.

Each new observation gives rise to a new motive and the recognition of this motive in turn creates a new situation. This is the relativity of psychology and psychology of relativity. The observer No. 1 is generally conditional by past sub–conscious motives, but if he is active, his future is not determined. Moreover, observer No. 2. is always free and if his help can be acquired, to that extent man becomes free. Thus free will is immediately present to each one of us. The more detailed is the insight which we obtain tnto the causal determination of our motives, the more the man would know what he will decide. But things can never reach this stage. Nothing prevents him from breaking through the chain of the conclusions he is drawing and from suddenly doing the very opposite of the action which a long course of deliberation had just led him to approve.

In ordinary cirumstances, the will is sovereign in the final decison and it decides without consulting the understanding. Several men say "yes, I understand all this but I still do not believe it" The will remains subject to causality, but it depends on the standpoint taken up for consideration. Looked at objectively, from the outside i.e. from the point of ego (observer No. 1) the will is subject to causality or previous Karma, looked at from the inside i.e. from the point of view of observer No. 2, it is free.

The quantum theory states that a quantitative prediction about a special temporal event has a definite meaning only if the system of reference is indicated for which it is supposed to be valid. The objective point of view corresponds to the standpoint of a completely passive observer (No. 1). In this case binding of Karma or the human will is strictly determined. Even the highest intellect often work, from the objective view point. From the subjective standpoint, a man's own will (observer No. 2) is not objectively determined.

The controversy about the freedon of will (or प्रारब्ध) is thus revealed as a controversy about the point of view. Neither sciencc nor self knowledge can give us a full light on our future action in any given situation. A satisfactory formulation of ethics is the hardest problem of the human spirit. The profoundest thinkers have exercised themselves upon it sionce the beginning of civilisation. May different ethical systems have been worked out in the course of centuries and between these there has often been acute conflicts. In such cases, the lives of saints are useful as guides. In the present deplorable conflict of interests and opinions, and in the hopeless disharmony that prevails, it is not possible to obtain proper guiding lines from any other source. On several occasions, something which was once regarded by us as a misfortune has worked as a benefit, because it led to a higher advantage or because it saved us from a greater misfortune. In such a case, our regret may be changed into satisfaction and pleasure. Kunta, the mother of Arjuna asked God to give her miseries so that she may continuously remember God. Such persons are happy in all conditions.

Karmas belong to observer No. 1 (ego). Observer No. 2, (the witness) dose not take part in them. This is made clear in the Mundak Upanishad in the story of two birds on one tree. In dream also observer No. 1 is the doer of works and another (observer No. 2) witnesses the dream affairs. Supposing a man commits a fault in dream and he is sentenced to 15 years imprisonment. He suffers jail for 5 years in the drearm and then wakes up. Who will now suffer the jail for the remaining 10 years ? Observer No. 1 was sentenced in the dream system of reference. In the waknig condition, the dream system with its observer No. 1 (तैजस) disappeared. Waking condition has a new observer No. 1 who is called विश्व. He is not responsible for what is done by तैजस. Observer No. 2 only witnesses the two states. He is a passive spectator. There is no freedom in the world of the relative, If we consider the subject from the point of view of observer No. 2, there is complete freedom. Therefore the Law of Karma depends on the system of reference. Determinism does not reside in the Universe but in our knowledge of the Universe. Observer No. 2 has a different kind of knowledge, He tries to unify everything and denies differences. He is a subject with no otherness opposed to it. He is Absolute and eternal. Karma has meaning only in relation to the finite modes of being where there is succession. As succession is relative, Karma is also relative.

We may create a debt in a dream. We find it difficult to pay it then and become anxious for it. On waking that anxiety disappears. The event of the waking condition belongs to the waking ego. If dream ego (तैजस) is destroyed, who will pay the debts created in the dream state ?

When many desiress spring up in a man, he comes under the influence of observer No. 1 (ego) and he has to undergo certain difficulties. Therefore if Karma has to be conquered, the desires must be conquered with the help of the observer No. 2. He must consider that he has the power to control desires and exercise this power. Unless we permit the desires, they have no power. A man thinks that he is fortunate if he has wife, children, money, reputation etc; but how can he be happy if death is not conequered ?

Everything depends on what we choose to make ourselves. If we want to progress spiritually, we must fulfil certain conditions and obey certain rules, i. e. we must make ourselves loving, pure in heart and we must have full control over the senses. When a man follows the way of the world or the way of the flesh, knowledge of reality cannot arise in him. It is the idolaters of the past and the future who do the persecuting and make the wars.

The Divine substance of all things (observer No. 2) is not a continuum in time. It is out of time and different not merely in degree but in kind from the world to which men are accustomed. Direct knowledge of the Divine substance cannot be had except by union and union can be achieved only by the annihilation of the self-regarding ego. A man's obessive consciousness of and insistence of a separate self is the final and most formidable obstacle to the unitive knowledge of God.

As a soldier undergoes training, a saint also undertakes appropriate training of mind and body. But spiritual training is more difficult than military training. Therefore, there are many good soldiers but few saints. A soldier does not love his enemies but a saint does. A saint does not even recognise the existence of enemies.

When there is exclusive concentrarion on the heights within, temptations and distractions are avoided and there is a general denial and suppression नेति नेति. But when the hope is to know God inclusively i. e. to realise the Divine substance in the world as well as in the soul, templations and distractions cannot be avoided but submitted to and used as opportunities for advance. There must be no suppression of outward-turning activities but a transformation of them so that they become secramental यज्ञरुप.

Social progress can be determined only according to the degree to which it helps or hinders individuals in their advance towards man's final end. Majority of men follow the ways of sensible love of emotions but that love does not unify. It unites in act but it does not unite in essence. Like all other emotions of the heart, sensible love intensifies the ego, which is the chief obstacle in the way of Divine union. A truly God like love is impossible to a mind imprisoned in private preferences and aversions.

Divine love requires true simplicity. That soul which looks where it is going without losing time arguing over every step or looking back perpetually possesses true simplicity. He seeks to avoid the intoxication of the world.

In India the caste system represents an attempt to subordinate military political and financial power to spiritual authority and the education given to all classes still insists so strongly upon the fact that man's final end is unitive knowledge of God, that even at the present time, successful men give up wealth, position and power to end their days as humble seekers after enlightenment. It is the lession of life that always in the world, everything fails a man, only the Divine does not fail him if he turns entirely to the Divine.

People should think less about what they ought to do and more about what they ought to be. If only their being were good, their works will shine forth brightly. Do not imagine that you can ground your salvation upon actions alone, it must rest on what you are. A man's being is his potential energy directed towards or away from God, and it is by this potential energy that he will be judged as good or evil, for it is possible to commit adultery and murder in the heart even while remaining blameless in action. God who is spirit can only be worshipped in spirit and for his own sake. For this, we must have a pure heart. God should not be worshipped to achieve temporal ends.

Our salvation does not lie in jumping from one material condition into another. Salvation must be a deliverance out of folly, evil and misery into happiness, goodness and wisdom.

Our present generation is the generation of various noises, which prevent our nature to achieve spiritual silence. What kind of culture is that which only makes us worse. Karma is the causal sequence in time from which we are delivered solely by "dying to" the temporal self and becoming united with the eternal which is beyond time and cause. Causal process takes place within time and cannot possibly result in deliverance from time. Such a deliverance can only be achieved as a consequence of the intervention of eternity in the temporal domain, and eternity cannot intervene unless the individual will makes a creative act of self-denial, thus producing as it were a vacuum into which eternity can flow. In the present generation many wrong beliefs have entered in the society which has resulted in the over-valuation of happening in time and an under ralution of the everlasting timeless fact of eternity. Those men who turn towards God without turning from ego and things temporal do not reach God. They become subject to some kind of political or social idolatry. Some of the moralists also worship not God but their own ethical ideals. This creates another kind of idolatry. They take the means for the ends.

The only sound method of spiritual progress is to trust to the soul or God who answers, not to the mind which leaps at appearances. Those who have actually followed this way to its end in the unitive knowledge of the divine substance constitute a very small minority of the total. The soul comes to the unitive knowledge of Reality only in the imageless contemplation,

CHAPTER X

"OPEN LETTR"

To,

His Excellency K. A. Mahomed Ali Jinnah,
Governor–General of Pakistan, Karachi.
9th August 1947.

May it please your Excellency,

You have now acquired the position of his Excellency. I wish that you may be raised to the position of His Majesty.

People very often forget why these words "His Excellency" and "His Majesty" are used. I am addressing this letter first on the meaning of these words. His Excellency really means, a person in whom God's greatness exists or is supposed to exist. If you prove yourself equal to this greatness, you may be able to change the whole world into Pakistan. But how difficult it is? When someone called you the Badshah of Pakistan, you did not like it. It is right. So long as we have not realised the ultimate truth, we are all humble seekers of truth.

2. But truth requires that we should all be Pak i. e. pure in mind and heart. But how difficult

it is to be pure in mind and heart everyone knows. Yet we may progress rightly if we keep the right aim in view. Pakistan is another name for a high and pure culture. The whole world is now in need of such culture. You, as the Governor-General of the Pakistan have got the opportunity to show to the world what is the right culture and how to progress along this road. If you do not find the true light to proceed on the road of high culture i. e. Pakistan, please keep a small council of Mahomedan and Hindu saints and saints of other religions as your advisers. Do not depend on the votes of majority of ignorant men. Pakistan means higher culture. It connot be developed with the help of votes of ignorant men. Giving the power of voting to a man does not make him a better man.

3. In real Pakistan, everyone should be able to understand what is his relation to God and his relation to other human beings. For this purpose, special kind of education is necessary. A man's life does not begin in the eradle and does not end in the grave. It begins in ignorance and it ends in true knowledge about God, world and man.

4. I do not wish to preach to you any sermon but to place before you certain facts regarding the definition of a high culture.

5. How is it that the Hindus are vacating the Pakistan provinces and Muslims in the Hind find

their lives perfectly secure? I have seen many villages in which there are many Hindus and few Muslims but the Muslims do not find any difficulty in living with the Hindus. If the Hindus have to leave Pakistan, there must be something wrong somewhere in the Islamic culture as understood at present by some of the members of the Muslim League. If any one speaks evil about you, let your conduct be such that no one will belive it.

6. Politics as practised at present in different countries is a dirty game. It creates divisions where divisions are not necessary. A true culture enables the people to go beyond history and geography. Can you help in evolving a true culture? Do not see what other backward nations are doing and do not follow them. They are in need of a good leader. I want you to increase your Pakistan (which means high culture) to cover the whole earth. If you try to combine only Muslim countries in Pakistan, many other nations will fall outside Pakistan. They will oppose you sooner or later and Pakistan may be in danger one day in coming future. But if your Excellency can show God's nature so as to include all countries of the earth in Pakistan, you will have no opposition. This can be done only with the help of right culture.

7. If you can lead your subjects towards self realisation or God realisation, that will set a new

good example for other nations to follow. Other nations are obtaining only bread-winning education. But man is not made for bread alone. It is not fullness of life. A full life can be developed only by developing the whole of man. I am willing to help you in this matter if you want my help. Do not think that I am only a Hindu. I belong equally to all. I have got some Mahomedan disciples. Some mahomedan saints have become my guests. They find that I am one of their own men. Similarly, I have found that some Muslims saints have got Hindu disciples.

8. The theory af Relavity discovered by Professor Einstein has proved by mathematics, (which no body can refute) that time and space are relative, i. e. there is no true past, present or future. When this theory will be properly studied by the college students in future, they will not like to study any history or any geography which are based on one (false) uniform time and a false idea of space. A time will shortly come when there will be one Government for the whole world and all histories and all geographies will be destroyed. In that case it will not be necessary "for the people to remember any kings or Governer-Generals. In that coming future, people will like to remember only the lives of saints or great men who have progressed in high culture. Hinduism, Buddhism, and Jainism do not believe in historical

progress. They believe in cultural progress. Therefore the followers of these 3 religions do not persecute any people. These religions are situated on the east of Pakistan. On the other hand Christianity, Juduism and Mahomedanism believe in history. Their history shows that they have persecuted others. Why? because their religions (I am sorry to say) may be wanting in something. Now it is the duty of Pakistin to supply this want. Let pakistan be the guide of the world. I like the work Pakistan very much. My knowledge of the English language is so poor that I cannot express my divine feeling about the word "Pakistan". But there are many persons who are frightened by the name of Pakistan. Why is this? If the word Pakistan creates fears amongst some people, the future race will have a different story to remember about your great nation and about your Goverment.

9. I suggest that the Muslims should study their own religion first and then they should study the Hindu religion also. Similarly, the Hindus must learn both the religions. This method should be followed both in Pakistan and Hind. By this way, both the great communities will be able to understand each other in a much better way. It may then be possible to unite all nations on the basis of true culture. The relation between man and man cannot be improved wiihout improving our relation with God.

10. You have stated in one of your speeches that you did not like Brahman–Bania civilisation. Bania culture is certainly a culture of a low order. It is a culture of a selfish merchant class. But Brahmin culture is similar to your ,pak culture. A Kshatriya's culture or a political culture is inferior to a Brahmin culture. A political will give his life for his own country but he will not be able to treat subjects of other nations as his own. But a true Brahmin is one who has realised his self in all, therefore he sees no difference between the peoples of one nation and the peoples of another nation. Therefore, the Hindus have placed the Brahmin caste above the military caste.

The caste system of Hindus is not meant to create any superiority or inferiority of any race, colour or any religious group. It represents different levels of culture. These levels will be necessary in the Pakistan also. If you wish that the subjects of Pakistan should rise in high culture, you will have to make some sort of separation between those who follow higher culture and those who want only the brute enjoyments of the sensual pleasures. If you do not make this division, those belonging to the lower culture, being in majority will spoil the lives of those who want to follow the higher culture. But this division should not be rigid. Anyone can develop himself and then mix with men of higher culture. In the labour civilisation, an attempt is made to improve a man's life by taking the extra wealth from the rich and giving it to the poor. This is one kind of convenience but if the poor are not properly educated, they will make a bad use of the extra money which they will get. Wealth does not give us a fullness of life. Those who have more money are not more happy. Happiness is something which has more relation to culture than to wealth.

11. Besides, if culture has to be improved, there must be control of population. A man who has a large family or a nation who has a very large population has no spare time for developing a higher culture. But no nation will try to control its population if it is required to fight with other nations. Therefore, it is necessary that politics should be simplified. Politics should not be allowed to take more time in our life. It is a dirty game. It leaves no time for higher thinking. Therefore it is necessary to have one Government for the whole world. For this purpose, we will have to destroy all the histories of the world, and set up an economic council so that all the people of the earth may get the necessities of life as cheap as possible, that they may get cultural and conceptional education, that all may get work and the poor, sick and the aged may be properly looked after. At the same time, means should be adopted for controlling the increasing popu-

lation. Atomic energy can then be used for greater production of means of livelihood and for proper distribution.

12. At present, many nations are trying to invent more serious bombs to destory greater number of cities at a time. Pakistan will not be able to compete with them in this race, All the Muslim countries together also will not be able to save themselves from this coming scientific destruction. The only way to save Pakistan and other countries is to develop a high culture. Let there be a wide Pakistan in the true meaning of that word.

13. A higher culture is that in which education is so graded as to secure a cosmic end or purpose. Such culture takes beyond the limitations of space and time and beyond the consciousness that I am the body. Space limitations and time limitations are due tot wrong culture. If the mind cannot absorb the other, i will be absorbed by the other. If the Pakistan cannot absorb all other nations, it will be absorbed by the others sooner or later. Every nation has so far failed to absorb all other nations. It is the lesson of life that always in the world everything fails a man, only the Divine does not fail him, if he turns entirely to the Divine. Great nations like Germany and Japan have perished within a few years, and new scientific discoveries may lead to the downfall of some

more. But what about the suffering millions. They want a leader who would take them nearer to God. It is possible to get material benefits while losing God and culture. That has been the position of the European civilization in the last 200 years. I hope and pray that Pakistan will give more attention to what is Pak or pure in character and I wish that your Excellency may be able to reflect God's greatness.

14. Patriotism of a nation does not and will not prevent war. The Hindus have succeeded in opposing the Muslim rioters at many places and they will prepare for the future but that will not lead to a lasting peace. I wish that all the persons of all the nations be citizens of a world state and not citizens of a nation. Nationhood has been the cause of endless wars in the past and may become the cause of many wars in future. If we dig a pit for others we may fall into it or perhaps others will dig pits for us. If all the nations unite into one world–state, there need be only one army, and one air force for the whole world. This will reduce the military expenditure of all the nations to a minimum This force should be controlled by men of high culture to be selected from all the nations of the world.

15. Religious men have knowledge of unity but no power. Political leaders have power but no knowledge of unity. As knowledge is always superior to

power, religious men i. e. those who are really pak should be placed in a more respectable position. If these persons are resepected, people will like to follow their example. If power is respected, people will like to be more powerful at the cost of knowledge. If purity in character is respected, people will like to be pure in mutual dealings. The German doctrine of will to power being greater than will to knowledg has received a serious defeat. The doctrine of Divine as power is far below the doctrine of the Divine as love and wisdom. Pak really means puity, love and wisdom and Pakistan is expected to give these to the world. The whole world is waiting for a leader who will give these three to the masses. The real work of a Divine servant consists in union and love and not in divisions. The same God who has created the muslims has created the Hindus and all other human beings. Our love of God is not complete unless we love all the children of God. Real conquest is conquest of lower nature, There is not half the expense in preparing for love than in preparing for war. Only those who preach for Universal brotherhood should be encouraged.

16. The New Sind University must be able to produce men of genius who will unify the apparent divisions. That is the true meaning of a University otherwise, it will create endless diversities. Unity is

not possible without plain living and high thinking. We want such reforms as would take us to the end of all reforms. True courage of a soul is seen not in the accumulation of riches but in voluntary acceptance of privations and bare necessities of life, in acts of self–denial and mercy. The presence of many great souls like these is the only remedy for bringing real Pakistan on this earth.

17. Ego–thought, ego–will, ego–action bring our true consciousness in the falsehood of the divided mind and this ignorance is repeated from decade to decade. Pakistan is a word which gives some hope of a good culture. Let there be a Government of holy men. It will be far superior than the Government created by the votes of a majority of ignorant men. Morality in politics is the one great necessity of improving the present human life and beginning a new civilisation. Under the present educational system, intelligence has increased but faith in God has decreased and immorality has increased and animal nature is freely cultivated.

18. The commercial Governments of the world are now witnessing their last days. They produced much but failed in proper distribution, The labour Governments will succeed in proper distribution but this will take up so much time that human life will not have sufficient leisure for higher spiritual

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development. A fatigued man is not able to do good thinking. At present, the students learn things in the beginning of their life. which are harmful in their after life. They have to learn beyond their capacity and they have to learn things which do not make them better men. They must first know what is the true end of life, how we can be pure in heart and acceptable to God. The real religion is that in which I must not only know myself as one with God but in which I must know myself as existing in other bodies also. This will naturally create love in me for others. If we want to improve life, we must always have the idea of wholeness or the Divinity, we must preach and speak about it and think about it in everyday affairs of our life. Thinking and acting in terms of a party will leave some tension unsolved somewhere and that will give rise to wars and untold miseries in future. Even if the whole of Hind is conquered by Pakistan, the Muslims will not be happy. The British have not been happy in increasing their colonies. Pakistan will have to undertake more responsibilities than what they have at present. Rights can not be had without equal responsibilities, otherwise the law of Karma will take its full revenge in course of time.

19. Several ignorant men will come forward to praise your glorious achievements. But this is Maya.

Real achievement lies in being Pak i. e. pure in heart. As you like Pakistan, I believe, you will encourage those who are pure in heart and whose motives are pure. Pakistan means purity complete. There is a higher Divine power that is ruling the destinites of nations. The whole Universe is governed by one Divine power. That power knows no divisins. Those nations who realise this and live in accordance with this belief are sure to be happy.

20. The teaching of history and geography to the students produces love towards some countries and hatred towards others. If we have one Goverment for the whole world, we can create a new history of culture, by which all will love all the countries and atom bombs will not be neccssary.. The political methods now being adopted in different countries give no stability to human life. If you so desire, you are now in a position to lead humanity towards peace. This can be done if you lead your subjects through higher culture. Our present culture has become to complicated, It fails to distinguish between temporal values and eternal values, between selfishness and morality. Many of our social and political conventions and customs lag behind the spirit of man. Consequently, they are often but a burden to those who are ahead of their times, Many of the persons who pass their lives in the economical, social and political fields are not the hig-

hest types of men. They do not possess true conception of unity. We shall never realise the higher depths of our true life so long as we make a division between one nation and another.

21. Present political activity of the nations is, to some extent, a criminal activity. How small a place in the life of the average political man is occupied in the quest of Truth. A man who has no higher ideal will find himself in the back-waters of life. We shall have to fight with the causes of evil, rather than with the results. Our customs should be so changed that they should be able to control bad thinking. We do not want men who may die for his (supposed) country. We want men who would live for a noble culture. A true leadership is a rare thing. It comes only with the grace of God.

22. If the education given in your provinces does not enable the people to get on well with others, it will fail in its function. It is not easy to remove lust, anger and hatred and if these are nourished in the name of a nation, it will afterwards be difficult for your ministers to control the ignorant masses who come under their influence. No educational system can do its duty to the society or its pupils if it has not a clear perception of what it is aiming at, what it is setting out to teach, otherwise, what it will teach will be pointless and wasteful. What is urgently necessary

is to protect human nature from vice and error. Why should millions of men be called upon to suffer and die just to enable one of the powers to assume some kind of leadership. If justice is removed from politics, what are the kingdoms of the earth except great bands of robbers. Civilisation is larger than patriotism. Many of your subjects are bound to the chains of the fears supposed to have been created in the Pakistan areas.

23. The present education in many countries hammers into the heads of the students, lies, illusions and darkness. The students do not know who they are till the end of their lives. In having to spend a large part of their life for bread and for military training, they loose time for meditation and spiritual culture War mindedness is a mental disease, a thing of shame and degradation. The true history of India has for its landmarks not wars and emperors but saints and scriptures. Let the students remember the lives of saints rather than the lives of emperors. People should not be compelled to give their lives for causes which they do not understand. If as you say, the minority should be loyal to the Government, and if this doctrine would have been preached by you long ago, many riots in India would have been avoided. But as is apparant, you are unable to control the forces which have been let loose by the Muslim League for some time past. Brotherhood between nations should be

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based on heart and mind and not on fires and fears. We require a purified patriotism. That is the real meaning of Pakistan. Such patriotism avoids wrong methods both in peace and war. Those who are not pure in heart and are not devotees of God are called Kafars in the Koran. Such kafars exist in all communities. When I first heard the cry for Pakistan, I thought it was a cry for purity in mutual dealings. But when the riots began to take place, I thought the word Pak was disappearing. If Pakistan begins its career with a faulty culture, we, who are your immediate neighbours, will also get a wrong disturbance in our culture. If the education given to the people is not soul-elevating, it will lead to more and more divisions. This applies both to Pakistan and to the Hind Union. There is still a tendency in some nations to secure more for its own subjects at the cost of ruining the lives of the subjects of other countries. If all the nations think and act in the similar way, there will be no permanent peace in the world. Psychological adjustment is as necessary as economical adjustment.

24. In order to develop better feelings between all communities, religious instructions on the following lines will have to be given :—

(a) In primary standards short biography of the founders of the principal religions of the world.

(b) In Middle schools common moral teachings selected from the writings of eminent saints and classical religious books.

(c) High schools and colleges common higher religious teachings selected from the writings of eminent saints and classical religions books with a view to bring about essential unity of all religions.

25. The state Goverments have money and power. The saints have true knowledge. True knowledge gives self control and works for unity. Power and money without true knowledge create endless divisions. The madness of some of the western nations for acquiring more power and more wealth without the support of moral culture is running the civilisation of those courntries. They have increased their wants and to satisfy these wants, they are committing innumerable sins. There is no true freedom even in those countries which are politically free. They are not free from wants, they are not free from fears.

26. Democracy as practised at present is in effect the rule in the name of the people, by men who have mastered the art of governing a party and winning votes and who have more ambition and egoism than virtue. All the knowledge that they give to the people concerns the world and not soul or God. The

reforms which do not show to the people true direction of true happiness are not true reforms. It is stated in the Isha Upanishad (which is the best Scripture of the Hindus) that everything is covered by the Divine presence, therefore one should enjoy by renunciation and should not covet for other's wealth. Similar instructions, I suppose, exist in the Mahomedan religion also.

27 The state alone without the help of Religion and the Religion alone without the help of the State will not be able to make necessary improvement in the moral condition of the people. Men will continue to comit atrocities as long as they will continue to believe in absurdities. To give the human mind a right direction in thinking which it shall retain for ages is the rare privilege of few good statesmen and philosophers.

28. A good cultural life brings the future in the present. Historical progress has no end. Cultural progress shows the end in the begining. A good culture helps a man to face all situations, and to see God in all living beings. There is no virtue higher than that which creates Unity and there is no vice greater than that which creates disunity.

29. Pakistan has not merely divided India, but it has divided kn owledge of millions of human beings. Sometimes, division in knowledge is necessary, as for

instance, when a man wants to raise himself to a high spiritual state. If it be the ambition of the muslims that they will be able to acquire a highly moral and spiritual state by separation, all the Hindus and other communities will be glad to see the new condition. But if the muslim culture will create division between human beings it will show signs of deterioration and the muslims will be the first to suffer the consequences. A man cannot be considered as good or bad simply by adhering to a particular community or to a particular nation. His goodness or greatness consists in being Pak i. e. in acquiring a pure Divine life. Those who are pure in character and who want to lead a pure Divine life will not make divisions between man and man. If the number of Pak–men increases in the Pakistan and the Hind, there will be a glorious future for India and the world.

30. If we can see one soul in all, then there is nothing wrong with our world. If we see something wrong with the world, it is due to Maya.

Then it becomes necessary to understand the nature of this Maya. If there will be a war between Pakistan and Hind, a member of the Muslim League in Ahmedabad, in order to be loyal to the Hind Government will have to fight with a member of the Muslim League in Karachi, who will have to be loyal to Pakistan. Similarly, a Hindu of Ahmedabad will have to fight with a Hindu of Karachi. This kind of division or Maya is not made by God but by the present leaders.

There will be many Mayas of this kind. If you begin a Muslim calender in Pakistan, your year will begin with 1366 (which is now the Hijri year) instead of 1948 and if the Hind provinces change their calender, their year may begin with 2004 instead of 1947. Two hundred years back, our people did not understand what was 15th of August. If the calenders are changed as above, I can give you an example of what will happen. If a Hindu (who believes in re–incarnation) dies in Ahmedabad in 2004 and is reborn in Karachi, he will die in 2004 and will be reborn in the year 1366 and he will not be able to know how the mistake occured. What I mean to say is that the histories and geographies are man–made and not God–made. A man who wants to rise to a high culture will have to go beyond this time–space–Maya. I can give two hours lecture on this subject if you wish to hear it. Prof. Einstein has thrown good light on this time–space Maya. He has not only changed objects into events but has proved by mathematics that time does not exist without events. As there is no objective time new left, study of past and present history is a study of erroneous culture in which many persons are falling without knowing that they are falling. What is the remedy ? It requires more thinking and clear thinking with a pak or pure heart. It is called the science of knowledge. It teaches us, not what to think but how to think.

31. I do not know exactly what the Muslim Religion says regarding the condition of the soul after death. This is an important point worth consideration as our life before death is much shorter than our life after death. The new science of Relativity proves, by mathematics, that shorter period or longer poriod are relative. On the basis of this fact which is proved by science, all religions of the world will have to reconsider their doctrines about birth and death, about history and geography, and about the events that are published and not published in newspapers. If you can open one collage for the Science of Knowledge (i. e. epistemology) in Pakistan, it will be a good example for spreading high culture. In the Hind and Pakistan provinces, there are many Ashrams of Saints where how to think (science of knowledge) is taught. If these scools are encouraged by the new Congress and Pakistan Goverments, there will be a bright future for true culture.

Yours in Truth & Love,

Swami Madhavtirtha,

President of the first session of
All Religious Conference held in
Ahmedabad in 1947.

CHAPTER XI

MAHATMA GANDHI'S LIFE AND TEACHINGS.

Mahatma Gandhi's tragic death on 30-1-48, gave a great shock to millions of men in and outside India. This shows how much his life had been useful to humanity. He was a great social reformer, a great statesman, a great moralist and a servant of humanity. At some period of his life, he even thought he would be able to give the lesson of non-violence to the whole world and to stop further wars. The following 3 were his principal aims in life:-

1. To remove the unjust British rule in India.

2. To lead the Indian masses from ignorance to knowledge, from some kinds of moral defects to absolute morality and from fear to freedom.

3. To bring about the political unity of all nations.

The first object occupied so much part of his life that he could not finish his work with regard to the second and the third objects.

For achieving the first object, some events that occured during the last ten years helped him very much. Among these, were the British defeat at many places in the second world war and the coming of the Labour Government in England.

So far, humanity has not been able to place politics on a moral basis. Mahatma Gandhi made a new experiment for this purpose. He said, "In Swaraj based on non-violence, people need not know their rights but it is necessary for them to know their duties. There is no duty but creates a corresponding right and those only are true rights which flow from a due performance of one's duties." Although this advice was clear, many persons gave more attention to their rights than to their duties and they took the means as the ends.

Practice of non-violance and performance of one's duties requires a very high degree of moral culture. Mahatma Gandhi thought that it would be possible to raise this country to a high status and therefore he tried to give moral education in various ways but the commercial and immoral culture of the last 100 years had taken deep roots in the country and several persons could not understand and follow the path indicated by him.

The last 5 years of his life were full of greater difficulties on account of the growing tension between the Hindus and the Muslims. There are some vital differences between the religious of these two communities and some interested parties took advantage of them. These difficulties began to increase and assumed a very acute form when India was separated in two parts.

There is something inconsistent between the Hindu and Muslim culture, also between the Eastern and the Western culture. Aldous Huxley, the famous writer has pointed this out very clearly. He writes in "Perrenial philosophy" (page 223) "passing now from Theory to historical fact, we find that religions whose Theology has been least preoccupied with events in time and most concerned with eternity have been consistently the least violent and the most human in political practice. Unlike Judaism, Christianity and Mahomedanism (all of them obessed with time), Hinduism and Buddhism have never been persecuting faiths, have preached almost no holy wars and have refrained from that proselytising religious imperialism which has gone hand in hand with the political and economic oppression of the coloured peoples."

"Another practiced effect of the great historical eternity philosophers such as Hinduism and Buddhism is a morality inculcating kindness to animals. Judaism and Christianity taught that animals might be used as things for the realisation of man's temporal ends."

The truth of this statement is evident. If, we want a morality in politics, the United

Nations Organization should be put chiefly in the hands of the Hindus and the Buddhists. They will send their missionaries to preach the doctrine of non violence in all the countries of the world. A large number of provincial Prime Ministers and Governors in India at present are Brahmins who represent the best culture of the Hindus. They have succeeded in bringing the native Ruling Chiefs to greater unity and they might succeed, if given a free scope, to bring other nations to unity. The Brahmin Culture is sure to rise above nationalism. Pandit Jawaharlal Nehru represents this culture. By Brahmin culture, it is not meant here those only who are born as Brahmins but those who are able to rise above nationalism.

Mahatma Gandhi wanted to rise above nationalism but his whole life was preoccupied in removing the Britsh rule from India. He succeeded in removing the British Government but failed to convert the muslims to his doctrine of non–violence. He tried to give special advantages to the Muslims and persuaded the Hindus and the Sikhs to remain non–violent in spite of the violence of the Muslims. After Swaraj was obtained on 15–8–1947, Mahatma Gandhi should have risen above nationalism and should have spent all his energies in bringing about one Government for the whole world.

The most difficult thing in human life is to lead a man from ignorance to right knowledge. Several religions have made great attempt to show the means to achive this end. What we know depends on what we choose to make ourselves. If politics occupies a great part of our life and we want to be only polticians, our knowledge will remain defective. It will be the knowledge of historical truths, not of eternal truth. As Mahatma Gandhi combined national politics with religion, he found great difficulty in experiencing the eternal truth. He said very often "I worship God as truth only ... I have not yet found Him but I am seeking Him." He tried to worship God by driving out the British rule and loving the Muslims. This resulted in a divided spirit.

Really speaking, God cannot be divided in any way. God is not at one place and God is not in the future. Those who want to find God through national politics will never be able to find Him. Therefore, the Hindus have placed Brahmans or Seekers of eternal truth above Kshatriyas who are Seekers of historical truth. To obtain freedom without unity is of no value. May nations are called free nations but they are living under fears and suspicions.

" There are to-day in the arsenals of the great Western powers, weapons, chemical, biological and climatological more devastating than the atom bomb, capable of exterminating the human, animal and vegetable life from the earth. They are being manufactured at this moment. " This Statement was made by Rear Admiral Ellis, fn November 1947 and published in the United Nations World magazine in February 1948.

This means that the new warfare will consist of changing the climate of the enemy country by chemical means. It is a great step backward towards inhumanity and towards immorality. This method may result in spoiling the climate of the whole world.

Mahatma Gandhi supplied a great moral force to humanity. He even prepared some men who gave their lives by non-violent means to stop the riots between Hindus and Muslims; and yet the riots could not be controlled during his life time. This shows that something more is required, i. e. a higher culture is necessary. A good government is that in which the Governor finds the least exertion to govern, and where people know their duties and cease to molest each other. Generally, a man will adopt a violent attitude if some cruel man comes forward to molest his wife and children. In such cases non-violence will not be successful. But such cases will not ocour where there is a right type of culture.

Mahatma Gandhi said" the self-sacrifice of one innocent man is a million times more potent than the sacrifice of a million men who die in the act of killing others." This may be true as far as the individual is concerned but where it is a question of facing social and national evils, one man's fast will not prevent them. Self-purification is good for self-purification. It is not a remedy for combating national evils. Mahatma Gandhi's preachings, therefore, created a great difference of opinion amongst his followers because in practice several innocent men, women and children were killed in the Western Punjab and the Sind and yet no remedy was found either by Mahatma Gandhi or his followers. The result was that the Indian culture was in a state of confusion.

This is also the condition in many countries. There also the aims of the human life are not clear or material happiness is the chief aim and any means are considered suitable to achieve this happiness. This pricinciple is followed in Pakistan also. The world is now in need of a Mahatma who would not only lead the nations from immorality to morality but from ignorance to knowledge and to right values.

Shree Aurobindo is another living Mahatma whose early life was spent in improving the Indian politics. He has left politics in 1910 in search of supramental truth. His present attitude seems to be that he neither likes nor dislikes politics. He wants to change the earth nature by supramental methods. This is a new spiritual adventure and one cannot say anything definitely about it while it in under experiment. His yoga is based on the evolution of the Prakriti and descent of the Divine. It will, therefore, attract the followers of the Western religions or those who are brought up under the influence of the Western culture. This is necessary in the present condition of the world. He says "a vast universality of the soul, an intense unity with all is the base and fixed condition of superamental consciousness and spiritual life."

A spiritual life requires a continuous dynamic relation between the unity and the multiplicity like a tree coming out of a seed. However, in every organic development, the substance is exhausted in its manifestation, the cause in the effect. Therefore, if the world is magnifested like a tree God cannot be traced like the original seed. Shree Aurobindo wants his followers to experience the transcendental unity without losing hold on the cosmic multiplicity. He says, when the Divine descent is to come on this earth nature offers the greatest possible resistance and that is the chief cause of the evils of our world. The light that has brought freedom to India has not disappeared and will bring unity also in course of time. Shri Aurobindo believes that by Supramental methods, it will be possible to improve the climate of the whole world.

Another great Sage (Shri Raman Maharshi) is at present living in the Southern India When one of the followers of Mahatma Gandhi asked him what message he can give for Mahatma Gandhi for removing the evils of the world. he said, " the same power which is working here is working every where."

He is practically leading a transcendental life i. e. away from the cares and miseries of the world. He shows a way of individual salvation which includes the salvation of the world. He says sometimes that if a man wants to remove the miseries of the men whom he sees in a dream, the remedy is for him to wake up. There others are not left behind who require to be helped. There cannot be स्वगत भेद् internal divisions if the world existence is illusionary or dream-like. He puts greater stress on right knowledge of the world than on the progress of the world. He tells us to give more attention to the scale of observation rather then to the objects observed. This is also the main principle of the Theory of Relativity. His attitude is similar to the attitude of Modern Scientists who now say that causation and determinism are statistical and not individual. Therefore so long as a man remains in society, or so long as he wants social happiness, he will have to undergo some restrictions in life. I. the individual laws, the future can be brought in the presnt. In statistical and social and political laws the present goes in the future. In social laws, one event has many causes. Under individual law, all the events have one cause. viz. ignoronce. This is proved in our dream condition. Therefore several Mahatmas of the past in India have laid great stress on individual achievement of eternal truth by neglacting historical and social means which are statistical.

Gandhiji's chief indeal was to find God. He said sometimes "It is an unbroken torture. to me that I am so far away from Him who as I fully know governs every breath of my life and whose offspring I am. I know that it is the evil passions within that keep me so far from him and yet I cannot get away from them. If I am journeying Godward, as I feel I am, it is safe with me for I feel the warmth of the sunshine of His presence."

His ideal was true but the means he adopted were new. He wanted to reach the one by keeping his eyes on the many. He once said "God has created man free, hence I cannot conceive that some nations should be subject to others. My ambition is much higher than independence. Through the deliverance of India I seek to deliver the so called weaker races of the earth from the crushing heels of the Western exploitation, the (present) condition of India being opposed to the laws of nature i. e. of God."

Several persons find it difficult to understand the laws of neature or the laws of God. If God exists equally in all beings, who killed Mahatma Gandhi ? If God is to be blamed for such events, we must first know God before we begin to blame Him.

The main question of human life is what do we expect from life i. e. what should be the true aim of a good and cultured human life and what means are true for developing that life ? As these questions have been considered in the previous chapters it is not necessary to repeat them here.

In a good cultured life, desire for truth must take precedance of all other desires. It was this basis alone that enabled the Indian civilisstion to take its firm root. This was also the chief desire of Mahatma Gandhi but he made experiments with truth by means of improved nationalism.

Nationalism is the prevailing political creed amongst all nations. That is a great hindrance to right knowledge and right culture because it creates division between one nation and another nation.

When proper means are not adopted for the realisation of the eternal truth, we cannot say which way our civilisation will go. It is very easy to write about truth and to speak about truth but when the time comes for living the truth, serveral difficulties have to be faced. Every question and every event does not admit of a rational answer. There is some irrationality in the events of our world. Therefore Shri Shankeracharya called the maya as indescribable i. e. अनिर्वचनीय.

Mahatma Gandhi believed that even in mass movements, hate could be conquered by love. He made experiments in that direction. He succeeded partly but not wholly. The Pakistan Government did not respond to the love shown by Gandhiji. This shows that it is difficult to control events which are subject to many causes. So long as a small difference or tension is felt some where, there is room for unexpected hindrance. However, if the whole life is directed towards God, the obstacles will begin to disapper. All things work together for good for him who loves God absolutely. It is the lesson of life that always in the world everything fails a man; only the divine does not fail him if he turns entirely to the divine. Mahatma Gandhi did not want any material benefits for himself from his social and political movements but he wanted material benefits for the masses. This attitude obliged him to plunge himself into a work which contained many obstacles to spiritual progress. That is the fate of many who plunge themselves in political matters.

If you feed a dog, he will protect you [illegible] thieves, if you feed a cow, she will [illegible] if you rear up children, they might serve you in the old-age, if you serve your country, it will protect you against enemies but none of these or of all these are not sufficient for the realisation of truth or God. A man's body is part of the country to which he belongs but his soul is greater than his country. Mahatma Gandhi's Satyagraha movement has done great purification work by removing several evil habits of the people but much work is still remaining to be done.

Every individual cannot be subjected to all the social laws for all his life. There are some souls who give up wealth, position and power to end their days as humble seekers after enlightenment. They also serve who stand and wait. Real simplicity suitable for the discovery of truth is acquired when the soul is not overwhelmed by externals. It is very difficult to avoid the intoxication of the dualities of the world. Mahatma Gandhi was also overwhelmed by the terrible events that he saw happening in the last part of his life. He deserves great credit for whatever improvements he has been able to make in the total life of humanity. He never attributed perfection to his experiments but there is no doubt that he aimed at perfection not only for himself but also for millions of [illegible] who required his help.

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time come[illegible] f[illegible]

in

When a man gains the consciousness of unity, the consciousness of time and space as limitations will disappear. A spiritualised man is a new genus of man exhibiting a new quality of life. His self becomes as wide as the universe itself. In that condition, there is an end to all discord. Whatever arrests the movement of the infinite spirit towards infinitude, is evil.